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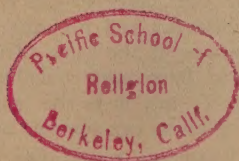
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I Exonerate Zarahoff!

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No Killing, Please

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

HOW SUMMER WORK CAMPS APPEARED TO SOME PARTICIPANTS

Any program is often best interpreted by those alert and discerning newcomers who have just participated in it for the first time. It is thus that each fall the American Friends Service Committee particularly welcomes the letters that come in from students who have participated during the summer in the Work Camp program. This fall an unusually large number of letters have come to the office, carrying with them vivid and thoughtful evaluations of the summer's experience. A few excerpts from several of these letters will serve to further introduce the Work Camps to those Friends who have not as yet had the opportunity to see one of the camps from the inside.

One of the Camps this summer was located in Flint, Michigan. There a group of seventeen students, under the leadership of Bill and Ruth Simkin of Pendle Hill and the University of Pennsylvania, lived in the Congregational-Unitarian Church, assisted in the work of a new park development in the northern end of the city (called the "Oak Knoll" park), worked with the Flint Institute of Research and Planning, and studied the automobile industry, particularly as it relates to the economic life of Flint. The students came from sixteen different colleges scattered throughout the East and Middle-West. Three members of the camp, in addition to the directors, were members of the Society of Friends. Since the Flint Camp was somewhat representative of the other Work Camps conducted during the summer, the letters quoted will all concern that camp. In the main, they are from students who, at least at the beginning of the summer, were non-Friends.

It is usually by hard and constructive work on the work projects that the camp establishes itself favorably in the eyes of the local community. One student, commenting on the value of the work that the Camp was able to accomplish on the Oak Knoll park development, wrote: "When I think of Oak Knoll as it was when we came—a mass of trees, underbrush, and tall grass, with a few children lost in its depths, and compare it with the picture I now have in my mind, I can't help but realize the tremendous improvement that has come through the work of our hands. As the

people around the park have said, it has even raised the value of real estate. One woman said that she and her neighbors had for a long while feared for their children as the park had a rather unsavory reputation. Now they have a place to be proud of, a place to which it is a pleasure to send their children, for they know that the children will be having good clean sport and a chance to play games under the leadership of competent directors."

Concerning the lectures and discussions which were held on an average of three evenings a week and which ran the gamut from spokesmen for the United Automobile Workers and the General Manager of the local Chevrolet factory to A. F. S. C. interpreters of non-violence, one student wrote: "The discussions of the philosophy of non-violence were, almost without exception, the most interesting and most significant . . . In general the theme of applying the non-violent technique in industrial strife, particularly in the auto industry, was well carried through in a pertinent and valuable way. The visiting leaders from the A. F. S. C. provided some of the most significant stimuli the camp has received during the summer."

One of the greatest values of the Work Camp experiences lies in the manner in which the group learns the art of living together in a cooperative manner for eight weeks of the summer. One student has written concerning the Flint Camp: "For me, the vital element in the Work Camp program is the companionship and communal effort of eighteen people working together, learning together, and talking together in an effort to think through the problems of a fundamental social and industrial conflict. The feeling that each individual has much of his own to contribute to a stronger whole has been very important. The realization that it is only by observing and understanding the realities of a given situation that we can strengthen and test our ideals and that other people may have entirely different and perhaps as valid interpretations of the same facts is one of the most important contributions of the camp. To me, it is the most significant thing about our summer together."

These comments concerning different phases of the life of the Flint Work Camp are generally typical of letters relating to the life this past summer of the other camps (six in all).

CONSIDERS SUMMER AT PENN-CRAFT A GREAT PRIVILEGE

The summer volunteer Work Camps under the direction of the American Friends Service Committee offer one of the best ways we as young people have of showing a positive reaction toward world peace. It gives one an opportunity to give his time and money in a constructive work in building for human needs, instead of tearing down as war does.

Although students are supposed to be sacrificing time and money to take part in such a project, I think I can say for myself, yes and for all the workers in our Camp at Penn-Craft this summer, that we gained far more from our experiences during our two months stay there than we were able to give in return.

The project was the building of stone houses for some of the under privileged people in the soft coal areas of Pennsylvania. We campers took part in the physical labor of quarrying the stone and helping in the construction of the houses. While working with these people side by side we could talk with them and gain an understanding of their problems as they face them.

The girls, aside from the routine domestic work that is necessary in maintaining a camp, also helped to build but not in a physical way. They worked with the women and children of the community, teaching the little children in the kindergarten each morning how to play and live to-gether congenially. Older girls were taught weaving, painting, nature study, and the importance of a neat personal appearance. With each project attempted, the children were made to feel their mutual interdependence. They were taught how important it is that they work cooperatively, if they are to gain the best results from their labor and are to develop to the fullest their own individual lives and personalities.

We at Penn-Craft considered it a privilege to be in such a select group of young people, representing as it did many states, yes, many nations. The chance to live and work from day to day with people from England, Germany, and Italy, not to mention the fine intellectual group from some of our eastern colleges, is not to be under-estimated. We considered it a rare opportunity to be able to work cooperatively with individuals such as these in a cause that we feel if given time and encouragement will open a new era of life for the under-privileged class of America.

JEANNETTE HARTMAN.

Wilmington, Ohio.

The world is in desperate need of adventurers in generosity.

THE AMERICAN FRIEND

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Editor

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EDITORIAL

Straight to Our Home Meetings

WHEN the recent international crisis was at its height, people were all but wringing their hands in agonizing anticipation of war. Now that the immediate crisis is over, what are they doing? Heaving a sigh of relief and settling back into their accustomed inertia and indifference? The threat of imminent war brought a spontaneous outburst of popular demand for a peaceable settlement that was as encouraging as it was surprising in its scope and intensity. Anything but war, was the all but universal chorus.

All this is very good and heartening, so far as it goes. But the will to peace must be continually bulwarked. Herbert Hoover once said in effect that peace is not made by treaties but in the hearts of the people. Similarly, peace is not made effective and permanent in a Munich agreement but in all our human relationships, as well in our home lands and communities as in international affairs.

This leads us straight to our home meetings and to our peace and service committees, too often dormant. In a recent Yearly Meeting statement we read that hardly more than one-fourth of the local meeting committees made any report at all, and that not a single committee reported having any appropriation made for its work in the local meeting budget. This in the Society of Friends! We suspect that this is too nearly the situation in all our Yearly Meetings. If we would have peace we must work for peace—not merely wish for it. May we rededicate ourselves to wishful *acting*!

The Church Today in Competition

THESE are important autumn days in our local meetings and in the Christian Church generally. They are days of planning and of renewed action. As programs are outlined and courses marked, may we think and act as vigorously and as resourcefully as we do individually in meeting the competition of the business world. Not that as meetings and churches we are competing with each other—heaven forbid that—but that we are competing for the in-

terest, attention and support of people in the face of a multitude of other appeals.

Time was in the memory of many of us when the church held almost unchallenged sway in our respective communities; especially on Sunday when there was little to detract from the religious services. It is altogether different today. In the face of modern conditions, instead of being resigned to decreasing church attendance and declining interest, we should be increasingly alert in meeting these conditions.

Many of our present methods are antiquated and ineffective. Are we inventive enough to devise new ones? For one thing, we open our doors once or twice a week and expect people to come to us. They are not coming—not as we would have them. Business concerns conducted on this basis have long since gone to the wall. The business world finds where the folks are and goes to them. The church must display more of this attitude. In planning for the year's work, let us overhaul and appraise present practices, daring to initiate new methods for meeting "new occasions."

Can We Not Improve Our Yearly Meeting Sessions?

AS WE review the Yearly Meeting season we raise the question as to whether we could not make more effective use of our annual sessions and stimulate larger attendance upon them. While they are a time when committees properly give an account of their stewardship, we feel that the annual reports are perhaps over-emphasized. In the first place, wishing naturally to make as good a showing as possible, they tend often to be too rosy and optimistic. This is especially true of the reports on the State of Society when "outlying" meetings appear to vie with each other in making a favorable showing. If the accumulative growth in grace from year to year were in evidence, there would be left little to acquire in Christian perfection.

Moreover, these reports consume too much time. The remaining time is given too largely, in our opinion, to set addresses; and particularly to popular, supposedly inspirational addresses given by non-Friend speakers. We do not hold that speakers

should be confined to Friends by any means—we should be alert to bring in others who are eminently prepared in their respective fields to speak to our condition. We refer to speakers on the barnstorming fringe who have little of valuable substance to offer, not all of whom, let us admit with candor, are outside our own fold. Further referring to our own, we doubt whether considerations of courtesy should allow Friends ministers to occupy valuable time that could be put to more constructive use.

We need in our sessions a more vivid demonstration of what Friends ought to be doing—and are doing—in these sentient, changing times. There are Friends who are well prepared to inform and stimulate us regarding our own “acres of diamonds.” May we hear more of them—and let them lead us toward more effective living. To be more explicit by way of illustration, one of the most helpful and inspiring features of the recent session of Indiana Yearly Meeting was contributed by two of our young people who stirred their hearers with a vivid portrayal of their Summer Work Camp activities. As some one pertinently observed, what a pity that their presentation could not have been given on Young Friends evening. We all need to see and feel vital

Christian and Quaker ideals in action. May our Yearly Meeting sessions give us more of demonstration and less of conventional exhortation.

To Make Our Praying More Effectual

A CALL to make Sunday, November 20, a special day of prayer for the victims of racial and religious oppression in Europe has been issued by the Executive Committee of the Federal Council of Churches of Christ in America. The call is timely—except that we should not wait a month or more to go into intercessory action. In the meantime we should be praying penitently for ourselves for having been so indifferent to the distress of those victims of cruel bigotry. It is to our shame that while the Jews of this country have responded generously to the need of their people thus persecuted, American Christians have done so little in behalf of the non-Aryan Christians in Germany and Austria who are as numerous as the Jewish victims, if not more so. If between now and November 20, we would give material evidence of our concern, our praying would be much more effectual on the day appointed.

Thinking About Ecumenicity

By Lindley D. Clark

WHEN the Greek Patriarch Photius in the Ninth Century annexed the term Ecumenical to his title, thus claiming the headship of the Church in the habitable world, he met the challenge of the contemporary Pope by denouncing him as a heretic. Thereupon Pope Nicholas promptly reciprocated by excommunicating him; and thus such ecumenicity as had survived in Christendom up to that time came definitely to an end.

East and West, Greek Orthodoxy and Roman Catholicism, have ever since gone their separate ways—a separateness demonstrated last year by the participation of the Orthodox Church in the great World Conferences of 1937, while Rome held aloof in a posture of open-armed readiness to receive all returning prodigals who would accept her terms, but with no concession of validity for the offices and orders of either Eastern Orthodoxy or the multiplied divergencies of Protestantism.

It should not be overlooked, however, that the Roman Archbishop of St. Andrews and Edinburgh sent “a cordial letter of greeting” to the Edinburgh Conference, wishing to “assure the delegates that my most sincere prayer is that God may guide them in their deliberations and in their search for truth in the service of Christ our Lord.” Four priests were also present as observers—much as the United States has “sat in” on League of Nations gatherings, but whether as mere volunteers or as the result of suggestion from higher up, the account at hand does not disclose.

So despite the representation at Edinburgh of 122 religious communions, (including eleven Friends, three from the United States), and 43 nations from all parts of the earth, and an almost equally inclusive gathering at Oxford, even the holding of an actually ecumenical conference is as yet an objective rather than attainment; but ecumenicity—world brotherhood—is still an ideal whose realization

draws and inspires the great majority of Christendom. Such at least is the spirit of these conferences and such the objective of the planners and organizers, so far as it has gone, of the Utrecht-born World Council of Churches.

History was made and is in the making as a consequence of these conferences, a first result being the new currency of the somewhat formidable appearing word used in the title of this article. It now makes its bid for general recognition in the religious world instead of remaining as heretofore in high seclusion as a technical term for the few, and a mere “dictionary word” for the many. (Can we Friends “frame to say it”? It is quite as easy to pronounce as our very frequently-used term, individualism.) Not only the Great Schism” of East and West and the Reformation movements of the Sixteenth Century, with their prompt divisions among Lutheran, Calvinistic, and other doctrines, have tended, but perhaps even more destructively, the ready centrifugality of American Protestantism, has tended to relegate the entire concept of unity to the realm of the unconsidered, if not positively undesired.

Indeed, current voices are heard in opposition to the entire ecumenical movement, pointing out the errors that grew up in connection with early united Christendom, and insisting on the advantages of a competitive, (or perhaps more irenically, complementary), diversity; and the very next day after the press reports of the plans of the Utrecht Conference, an important denominational conference (Southern Baptist) strongly opposed all suggestions for organic union, even rejecting “by an overwhelming vote” a resolution calling only for a study of the proposed plan for church brotherhood. One can hardly accept action so taken as final, as it was certainly unconsidered; and the very fact that someone offered the resolution indicates a

leaven that may work, gaining access to areas of now "closed minds."

More promising of reasoned results is the attitude taken by a prominent member of the Northern branch of the same denomination when he expresses the opinion that his group has "as yet hardly faced the implications of the present rise of the ecumenical spirit," which, however, eventually must be considered. Being of definitely congregational organization, an authoritative denominational pronouncement may be impractical, but "in the next few years the matter of organic union with other communions both should and will be discussed, and probably some general position taken."

It is doubtless true of many church groups that there has been as yet too little thorough consideration of what is involved in the movement toward "united thinking, united planning, and united action," which John R. Mott finds essential "in the presence of a world which is unbelieving to an extent and to a depth which we have all too little realized." Of the types of organization classed broadly as episcopal, presbyterial and congregational, it seems obvious that the last will require the most patience and the widest stage of adjustment, and the situation of Friends may well be accepted as described by the writer quoted above; for if it is really true that church unity of the ecumenical nature and extent being so widely discussed in recent years is of the importance claimed for it, no Christian individual or Christian organization can afford to dismiss the idea lightly.

No room seems to have been given in the program or report of either conference in 1937 for evidence or argument as to the importance of unity. The Edinburgh report looks back to Lausanne, 1927, at which the list of subjects reported upon is headed by "The Call to Unity," and declares that "we thankfully recognize the real progress made since then in the field of church union." A summary of "specific unions or approaches to union" during the decade shows a variety of schemes which "illustrate all the usual meanings of the word, unity." These range from actual merger into organic unity, through "more or less complete federation," to merely "the stage of vague or tentative exploration." Objectives for various groups vary according to their definition of unity, and some projects have been abandoned; but "the trend towards unity is nevertheless marked both in magnitude and character," and "is making increasing appeal to the heart and conscience of all Christian men."

Oxford was less concerned about the relations of the churches to each other, dealing rather with attitudes and activities affecting the community and the State; but, meeting earlier, it did take first steps toward the merging of the two movements, Life and Work and Faith and Order, in the World Council of Churches, all to go forward with the conviction "that united action need not wait on reunion or organic unity." This would seem to accept, at least as a beginning, the first of the three conceptions of church unity discussed in the Edinburgh report, i.e., "co-operative action," for which "likeness in faith or confession is not necessary," without involving the second stage, "inter-communion," which means "a relation between two or more churches in which the communion of each is open to all members of the other at all times," and "is also manifested in the exchange of membership and ministrations"; and still less the "final goal" of "corporate union" or "organic unity," which "must remain for the vast majority of Christians their ideal." This must not be taken to imply "a compact governmental union involving rigid uniformity," but rather "the unity of a living organism, with the diversity characteristic of the members of a healthy body." Church membership will then signify loyalty to the whole body rather than to any part of it, and fellowship, sacra-

ments, and ministry will be of the whole body, and accepted as such at all times and in all places.

The report notes that "the Society of Friends and the Salvation Army observe no sacraments in the usual sense of that term," and that the former, "in the silence of its meetings, seeks without formal sacraments the real presence of Him who suffered death that mankind might have life," going on to state that, among other church groups, there are "increasing opportunities allowed for silence, and for spontaneity among those who use traditional liturgies." This rather full recognition of nonsacramentalism seems to have followed an appeal by an English Congregationalist for "a warmer and more positive note in reference to the Society of Friends" than appeared in an earlier draft. "We must express our resolve to work to the uttermost to find a way in which the Friends could be included in any future united Church."

The Conference closed with an "Affirmation of Unity," unanimously adopted—at least "nemine contradicente"—confirming the opening declaration that "what makes possible our meeting is our unity. We could not seek union if we did not already possess unity. It is because we are one in allegiance to one Lord that we seek and hope for the way of manifesting that unity in our witness to Him before the world."

Sandy Spring, Md.

New Trails to God

By W. Glenn Roberts

THERE are many people, inside the Church as well as out of it, who have failed to discover a living faith in God. The time has come for such to declare themselves boldly; to do otherwise is to injure both themselves and the Church. And the time has come for the Church to be very patient with them, for there are really some good reasons why God has been hard to find.

This age of Science has confused many of the ways in which men formerly sought and found God. There have been developed through the years many creeds and beliefs, many rituals and sacraments, many organized activities, which have served their time and generation. Some, like human sacrifice, have long since been discarded. Others ought to be. Beliefs and rituals based upon beliefs that were adequate when men knew little of the universe are not worthy of the new heights to which mankind has climbed in knowledge and the better use he has learned to make of his mind. The failure will belong to the Church unless she takes the lead in blazing new trails to God.

The Church has also been overly slow in keeping up with the new loyalty to the ideal of brotherhood which modern improvements in communication have brought about. The old religious imperialism, which insisted upon forcing all the trappings of western culture, including unchristian trappings, upon the unchristian world as an integral part of Christianity, has not been sufficiently discarded. We must remember that men who have never heard of God as we understand him, are yet used to prayer.

Is it a futile gesture for American Indians to dance the Snake Dance to bring rain down upon their parched desert? I do not believe it is futile. The Snake Dance is a worship ritual, directed to the only God there is, by whatever name he is known. The tragedy is not that they pray to false gods; the tragedy is that they know so little of God that they see nothing worth while asking for, beyond their simple tribal needs. And altogether too often, our prayers differ from theirs only in that our prayers are petitions for more complex things because our culture is more com-

plex. True spiritual yearning after pure spiritual values does not play too great a part in the prayers of most of us.

New trails to God must do away with all thought of condescension towards our brothers who have lacked the Christian revelation of God. But we have another hurdle to leap—perhaps the most difficult of all. We are intelligently concerned with so many interests that our minds are bubbling over with them. Most of these interests would be harmless or even helpful if we were not so intemperate about them. Their danger is that they keep us so centered on things that are of the earth earthy. Like the disciples of Jesus, who kept urging his conversations back to the idea of a social revolution instead of hearing what he had to say about spiritual values, we are seeking too much for spiritual illumination on purely temporal matters. We forget that God is a spirit, and they who worship him *must* worship him in spirit and in truth.

The Christian faith was taken in its infancy from its home in the Orient, and was brought to maturity in the West. It lost its opportunity of being nourished in the breast of a contemplative mystic, sitting cross-legged for hours, with all the physical senses stilled, brooding over the things of the spirit; it was instead forced to express itself through a knight in armor, who believed that finding God depended upon wresting the Holy Sepulchre from the Turks. The East seems to have one-half the secret, and we the other half. The East knows how to seek in the spirit, but, having found, it does not know what to do about it, and becomes spiritually stagnant. We know that our finding must be translated into action in life, but, not having sought in the spirit, our actions are based upon mere human strategy and wisdom.

Quakers have been considered the most mystical-minded of modern sects, yet a Quaker of our early history, when Quakerism was at its best, was forced to write, "It was a great cross to our wills to sit in silence." At home, we want the radio turned on; we may pay little or no attention to it, but the noise it makes is reassuring. In a worship service, we want our over-stimulated physical senses pampered with singing and speaking, instead of hushing the senses and reaching out through the spirit.

Creative artists never depend upon the mind alone for their creative acts. The mind is used only to verify and arrange impressions received through quite a different part of our human equipment, an equipment so little understood that we even lack the vocabulary with which to discuss it. Jacob Boehme referred to it as an "Urgrund," or under-

ground, or hidden, stratum of insight. We all know of it as the thing responsible for "hunches" or "flashes of intuition." Without it, we would have as little creative power as the lower forms of animal life.

Suppose we strip communion of all the trappings religion has ever given it, what have we left? Just our consciousness. Now the consciousness is a profound riddle. It seems to be a sort of recognition of our relationship with outer facts. In communion, it means our own subjective assurance of our relationship with the power that made us. It is the lowest common denominator in worship.

No such subjective assurance may depend in part upon memory of what was once learned, but forgotten in detail. One becomes a creative genius, not because he sees more, but because he retains more of what he has seen, for instant use. This can be done only by keeping a channel open, by methods which can be learned, between the submerged part of us and the "top" part of our consciousness. These methods are closely akin to worship procedure, because they depend upon learning to still the outer senses and reaching down into our subjective selves. But creative artists, like the mystics, have found that by such discipline they can not only keep ready for use facts previously seen, but that they are also given insight into truths not apprehended through the physical senses nor learned through logic. It is as though the submerged part of the mind is so close to the great universal river of Truth that it dips down into it. The greatest tragedy in the world is that we who have been given the greatest revelation to start with have not become skilled in the only method which can assure a successful conclusion to our seeking.

How can one find the God whom he does not expect to find? I would urge such a one to study of those little-understood processes of the "submerged self," through discipline in methods of stilling the outer senses; for any one can understand the value to the body and to the mind of learning to keep open a channel which will make for a fuller life and greater creative activity. And I am confident that to such a one the saying will be verified, "To him that hath, it shall be given." I know that, as he finds ways to withdraw from the clamor of the world, as his over-stimulated physical senses approach the normal, he will find himself dipping down into the eternal river of Truth. And I know that, baptized in that river, he will receive assurances of the actuality and the love of God which he neither would, nor could, deny to himself.

Brooklyn, New York.

Through the Eyes of a Newcomer

By W. Bruce Hadley

INDIANA Yearly Meeting in Session strikes a newcomer at once by its size. When some two hundred Friends spend the whole first day of Yearly Meeting in morning and afternoon sessions of the Meeting of Ministry and Oversight, Yearly Meeting is off to an inspiring start. While we are concerning ourselves with mere numbers, it can be recorded that this number grew to more than twice two hundred at the Thursday morning session; but instead of increasing to a steady climax over the week-end as attendance does in some Yearly Meetings, in Indiana the attendance tapered

off from Thursday to Saturday, with the smallest sessions on Saturday afternoon. Then it swelled again to about eight hundred for both the morning and afternoon meetings for worship on Sunday. In this chronicle of numbers it should be mentioned that 346 persons were served at the Young Friends banquet on Saturday evening.

One did notice that even in Indiana Yearly Meeting, one-third of the representatives to the Meeting of Ministry and Oversight were absent when their names were called—which suggests to the writer the need of greater sense of

responsibility among the "pillars" of our meetings, or greater care in naming representatives who can attend, or, both.

GOOD REASONS FOR OPTIMISM

Unmistakable to the observer were certain strong notes that characterized this Yearly Meeting. The summary of the reports from meetings prepared by the clerk stated quite correctly, one felt, that there was a general note of optimism in those reports. Indiana has gained in membership this past year. The expression of Friends in discussion was that optimism was not the kind "which is

artificially inflated, but was based soundly on actual renewal of life in many of our meetings. Further than this, the Yearly Meeting's much-loved, much-appreciated treasurer, Louis B. Campbell, made a most gratifying report, not only on money handled for investments, but on the response of meetings to their financial obligations to the Yearly Meeting. All Yearly Meeting assessments were met in full by all quarterly meetings. This, one of the members of the Finance Committee said, was the first time such a thing could be reported in Indiana Yearly Meeting in forty years, and his expression of satisfaction was not gainsaid by the elders in council whose memory ran back farthest.

This unusual manifestation of Yearly Meeting loyalty and purposefulness did not "just happen," in the opinion of several who spoke to these reports. It was recalled that during the past year Indiana Yearly Meeting has had the tireless services of an executive secretary, Milo S. Hinckle, who will continue to serve the Yearly Meeting in that capacity.

SOME STATISTICAL GLEANINGS

Apropos of the year's work in review are trenchant facts gleaned from the report of the statistician, Gertrude Small, of Marion: There was a net gain of 97 in membership. Broken down into classes, this represents a net gain of 219 in the active membership, a net loss of 119 in the associate membership, and a net loss of three in the non-resident membership.

Of the resident membership, 72.4 per cent is made up of active members. Attendance at Sunday morning meetings average 4,705, or 42.6 per cent of the total resident membership. There is a total enrollment of 11,426 in Bible schools, with an average attendance of 67 per cent of the enrollment. There are 58 Young Friends organizations with 1,075 members. Of the \$126,890.78 raised for all purposes in the Yearly Meeting, 38.9 per cent went for pastoral support. Of the total, 7.9 per cent went for Missions and the United Budget of the Five Years Meeting, 3.5 per cent to evangelistic work, 2.6 per cent to benevolences, 8.7 per cent to Bible School work, and 38.4 per cent for "all other purposes." This makes the giving of Indiana Yearly Meeting average \$15.87 per capita for its active membership.

VISITING FRIENDS WELCOME

Visitors present this year were: Wilard O. and Caroline Trueblood, Vaughn W. Stolp, Florence Pickering and Chalkley Wood of California Yearly Meeting; Errol D. Peckham from the Penn-Craft community, Fayette County, Pennsylvania; Calvin and Marie Gregory of Winston-Salem, North Carolina; Jeanette

Stetson of the Mid-West office of the American Friends Service Committee, Chicago; Jason Biddlecum, and George and Jeannette Hartman (brother and sister) of Wilmington Yearly Meeting; Albert F. Bohnert, Powell, Harlow Lindley, Columbus, and Lawrence Linton and wife, Van Wert, Ohio. In attendance from Western Yearly Meeting were the following: Leslie and Ethel Bond of West Newton, Indiana, Zeno and Leona Doan of Chicago, R. Furnas Trueblood and Everett Newlin of Plainfield, Leona Wright and Errol T. Elliott of Indianapolis, and Russell E. Rees and wife from Kokomo, Indiana. No doubt there were others missed by this chronicler.

New pastors coming into the Yearly Meeting within the year were recognized: H. Earl Cox to Fairmount from Kansas Yearly Meeting; John Compton to Anderson and Addie Christie to Westland from Western Yearly Meeting; Albert Bohnert to Friends Chapel; Arthur W. Hammond to West Elktion from New York Yearly Meeting; and W. Bruce Hadley to First Friends in Richmond from Baltimore.

The clerks of Indiana Yearly Meeting remain: William J. Sayers, Presiding Clerk; Isadore W. Kirk, Recording Clerk; Marie Cassell and Homer G. Biddlecum, Reading Clerks; and Franklin Chant, Announcing Clerk.

MINISTRY AND OVERSIGHT CONCERNS

It takes time to read the reports from sixteen quarterly meetings, and the morning and afternoon sessions of the Meeting of Ministry and Oversight were well filled with business on Tuesday. Milo S. Hinckle and Inez Napier presided temporarily at the request of the meeting because the clerks' places were left vacant by the death, during the past year, of John R. Webb, Presiding Clerk, and Edna Redick, Recording Clerk. Permanent clerks appointed were Theodore Foxworthy of St. Mary's Ohio, and Inez Napier of Winchester, Indiana. The discussion, noteworthy summarized by the clerk who displayed the skill that only years of observation and application to the art of acting as clerk of a Friends meeting can give, took hold of the subject of unified services of teaching and worship as practiced in some meetings, the concern to nurture the life of small meetings, and a critical appraisal of the note of optimism already referred to.

In addition to the reading of epistles and the consideration of finances on Wednesday morning, one small item of business may be of interest to readers. Custodians of the records of Indiana Yearly Meeting have been "longer suffering" than custodians in other Yearly Meetings, and have given whole days of each year to searching Quaker records for inquirers. Indiana this year followed the example set many years ago by other

Yearly Meetings and directed that custodians charge a fee for all work in the vault not directly arising from the needs and requests of the meetings or officers of Indiana Yearly Meeting. Without opportunity to experience the variety and extensiveness of some of the requests received by custodians, and often the inconvenience of having to give personal attention to individuals who sometimes come long distances confidently expecting to be allowed the freedom of precious records for hours and sometimes days, Friends perhaps have not understood how exacting have been the demands made upon the Yearly Meeting's appointees. The provision made was timely and just.

At the opening of the Wednesday afternoon session, Harlow Lindley of Columbus, Ohio, stirred as well as informed Friends as he told of the project for making the historic, mother meeting-house at Mt. Pleasant, Ohio, a Quaker Memorial. Though a resident of Ohio and Secretary of the Ohio State Archaeological and Historical Society, he remains an honored member of Indiana Yearly Meeting.

INTEREST IN WHITE'S INSTITUTE

It was immediately apparent in the report of the Trustees of White's Institute, that this institution had become their personal pride and satisfaction. One learned that Indiana Yearly Meeting was operating, through appointed Trustees, a half million dollar institution for unfortunate children, many of them wards of the State, that the institution has serious needs, and that the Yearly Meeting is not contributing anything in cash to the operation or improvement of the Institute. There has been an average enrollment of 282 this past year, though the institute's capacity is 232. Warm appreciation was expressed for the deep interest taken by the Yearly Meeting's Trustees, and the hope was expressed that improvement would be made in standards with advancing standards of social welfare work. Members of Indiana Yearly Meeting were urged to visit the Institute and to interest themselves more in the most directly philanthropic work in which Friends in this Yearly Meeting are engaged.

The Trustees of the Indiana Anti-Saloon League and the Prohibition and Public Morals Committee of the Yearly Meeting reported to the evening session on Wednesday. Judge Fred G. Bale of Westerville, Ohio, addressed the session on "The Fiddler and the Fire," and with the skill of a lawyer before the bar brought any wavering minds in his audience to a clear decision in the case of the people versus alcohol.

CHRISTIAN EDUCATION TO FORE

Not only was the peak attendance reached on Thursday morning, but the

content of that session was certainly one of the high spots of the Yearly Meeting. There has been a growing consciousness that a vigorous and growing board in the Five Years Meeting is the new Board on Christian Education. James R. Furbay, the Chairman of the Adult Section, and Errol T. Elliott, Chairman of the Board, gave searching and able addresses, backed by specific materials to which attention was called.

Thursday afternoon was given over to the subject of missions. Willard O. Trueblood, in whose services many other Yearly Meetings have shared this year, pictured graphically the real mission field in Africa as he found it in the recent visit of the deputation to that field. Rare must have been the individual in the meeting on Thursday afternoon who did not feel a new surge of purpose and vision for our missions.

GOAL FOR THE COMING YEAR

In the report of the Executive Committee on Friday morning, a goal for the coming year was outlined as "The Abundant Life Expressed in Local Meeting Proficiency." The report of the Executive Secretary, Milo S. Hinckle, revealed a prodigious amount of work accomplished, unassisted as he has been by any office help.

A missionary luncheon, addressed by R. Furnas Trueblood of Plainfield, Indiana, was a feature of Friday's program. Furnas Trueblood visited our Cuban field one year ago.

From two or three sources, proposal was brought, and the Yearly Meeting acted favorably upon it, that a new committee on stewardship be created. This step was taken with lively conviction expressed by many Friends, and the responsibility placed on chosen Friends to promote this interest, with an initial appropriation to make their work effective.

HOOSIER INNOVATION NOTED

A distinctly Hoosier innovation in Yearly Meetings, so far as the writer's limited experience goes, was the happy practice which one finds of having all Yearly Meeting committees meet at 2:45 on Friday afternoon for organization for the year. In kaleidoscopic fashion there passes in mental review the hectic scramble of squeezed-in committee sessions when Friends should be eating luncheon or dinner, or the stentorian voice of some administrative-minded Friend calling out in the closing moments of a business session that such-and-such a committee will meet immediately. In Indiana they simply make committee meetings the order of the day for half of one of the Yearly Meeting's regular sessions. Not before Percy G. Robbins brought the spiritual center of gravity down where it ought to be, how-

ever, with a twenty minute ministry through the organ console in the Yearly Meetinghouse. Why do not Friends use the organ more during Yearly Meeting?

EXCELLENT BEYOND COMPARE

The session on Friday night was too full; but excellent beyond compare. Four addresses and a play plus two reports at the end of a full day and toward the end of a week of meetings put a severe test on the content of such a program; but this program passed the test with flying colors. Indeed, the evening programs all seemed too long. But back to this Friday night program. Jeanette F. Stetson put before us in utterly clear outline the achievements of the Mid-West Office of the American Friends Service Committee. Errol D. Peckham of Penn-Craft, the Service Committee experimental homestead community in Fayette County, Pennsylvania, outlined that undertaking to us. Then Jeannette Hartman of Wilmington Yearly Meeting and a Wilmington College Sophomore, and Robert Wissler, Earlham College Senior, told us in a way that charmed, of the arduous but soul-satisfying life of work-campers at Penn-Craft this Summer. The yielded faces of people around me told eloquently of a call that was coming to them from one life to another.

Indiana Yearly Meeting can be proud of the report of the chairman of its own Peace and Service Committee, W. Perry Kissick, who summed up the fine efforts put forth in Indiana last year. People who know, realize that the fire that is never quenched in Perry Kissick is largely responsible for kindling so promising a flame.

The evening was concluded by a fine production of Elizabeth Emerson's play, "Missing," by Friends from the meetings in Richmond. We were keenly conscious of the world situation in which we were meeting, and this gave poignancy of meaning to the whole evening. From this session, no doubt, comes the reference in the epistle to the fact that "desperate situations must be met by constant faithfulness to a way of life grounded in the love of God."

MORNING SESSION AT EARLHAM

The Yearly Meeting responded to a gracious invitation of President William C. Dennis of Earlham College to have the Saturday morning session of Yearly Meeting at the College. Beginning with the eight o'clock devotional service, the entire morning sessions were held there. Colored motion pictures of Earlham College life and activities formed a delightful part of the Earlham program.

Indiana Friends imported Dr. Phillips Brooks Smith, a Methodist District Superintendent, for the session on evangelism on Saturday afternoon. No doubt there was propriety in this. With

a fine, forceful presence, he was manifestly deeply appreciated by his audience. Opportunity was given briefly at this session to Beatrice Shipley, Secretary of the newly established Friends Center at Seattle, Washington, fostered by Friends of Puget Sound Quarterly Meeting, belonging to Indiana Yearly Meeting, to tell something of the work of the Center. Her gracious presence throughout the sessions of the Yearly Meeting was a reminder that Indiana comes near to spanning a continent in its outreach.

SHOULD HAVE BEEN ON SAME TRACK

Mention has already been made of a well-attended banquet for young Friends on Saturday evening. They were addressed in the evening session by Harry G. Rowe. One could have wished that in addition the young Friends who spoke on Friday night and the young Friends who listened on Saturday night could have connected somewhere. As it was they very nearly double-tracked at this Yearly Meeting.

Sunday has always been a great day at Indiana Yearly Meeting. Willard O. Trueblood preached in the morning service, and Percy M. Thomas, newly come to the Friends Central Offices for service throughout the Five Years Meeting, preached in the afternoon. It was gratifying to see that many pastors are able to attend Indiana Yearly Meeting on Sunday, and to be ministered unto, even as they minister on nearly every other Sunday of the year.

Each day from 11:30 to 12:00, Willard Trueblood brought a devotional message to the Yearly Meeting. Evening meetings for worship were arranged for by asking the following ministers to speak on the respective evenings: L. Herbert Reynolds on Tuesday evening, and Calvin Gregory of Winston-Salem, North Carolina, on Thursday evening. The 8:00 o'clock devotional services were similarly arranged for.

MARTHAS SHOW INNER CONTROL

The women of First Friends Meeting in Richmond served dinners to the Yearly Meeting on three days and served the banquet on Saturday night. As one looked upon them busily executing their complicated problem in co-operation for the common good, with every sign of inner control and a right understanding of the larger task in which they were engaged, the fellowship of the daily common meal was given a sacramental touch by their hands. Would that our skills would grow in cooperating without inner turmoil and with clear-eyed vision of the Kingdom that is at hand, when we are confronted by the intricate problems of serving the good of mankind in a world such as we have just now.

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Observations on the Recent Crisis

THERE is not time yet for the perspective needed for anything like adequate appraisal of the recent frenzied events in Europe. In the reaction of relief following the terrific tension of those dangerous days, the world is somewhat numb and is hardly able to evaluate the sensationally moving developments. The thing that is of supreme importance in the minds and hearts of people everywhere is that another world cataclysm of war has been averted. Farther than that they have not as yet given much thought.

It is well for us to begin to get our bearings and to adjust our thought and action to the new European situation. We refer particularly to those of us who have been active in the peace movement. With all our elation over the escape from war, there are some sinister facts that we should not blink. In the first place, there should not be too much complacency and praise of gratitude over a peace that sacrifices the existence of the brave and noble people that was "thrown to the wolves." It is easy for us to be piously thankful over a peace that somebody else paid for.

Undoubtedly, the prestige of dictatorship has been immeasurably enhanced. Hitler got everything he demanded, in substance, and is now in a strategic position to demand, and secure, further concessions. We have a suspicion, furthermore, that in the same cavalier manner in which Czechoslovakia was treated, the situation in Spain will now be resolved in a way to leave the foreign Fascist forces in control, despite the popular feeling in that country for the Loyalist government. Our enthusiasm for Chamberlain's recent achievements for peace is partly neutralized by his devious policy in Spain, whereby in a futile if not hypocritical policy of non-intervention he has faithfully served the cause of rebellion and Fascism with which he is apparently in sympathy in that country. We dislike to say these things but we believe they are in the picture and should be frankly recognized.

In view of the recent developments, pacifists will be put on the defensive if they are not alert, and it is well for them to be prepared to stand their ground. Already the logic of armaments and force is being urged. Hitler got what he wanted because he was prepared to go and take it, say the proponents of preparedness. Germany was helpless until she rearmed. True enough, in the main, but such contentions cannot be proved by a given situation, unrelated to previous developments. Let us always remember that what has happened in 1938 is the result of what happened in 1918. At that time an unjust peace was dictated and imposed by armed might. Practically every provision of that force-imposed treaty has now been nullified. What becomes, then, of the argument for the success of force?

During the days when Europe tottered on the brink, we read an editorial which pointed to Czechoslovakia as an argument for armed preparedness. Czechoslovakia was prepared, perfectly prepared from the military point

of view, and now look at her! Utterly fruitless were her frontier fortifications and her finely trained army. With all our sympathy for that country in its present situation, how short sighted has her statesmanship proved! How different might be her present condition if, instead of building up a centralized, military government, subjecting her minorities to the central will, she had followed a policy of conciliation and accommodation during the past twenty years! Had those in power organized the new state on the cantonal, federal basis, somewhat on the order of Switzerland, granting self-governing rights to minority groups, the cooperation and loyalty of the latter might have been so stimulated that the recent crisis would never have occurred. As it is, the futility, not the efficacy of force has been demonstrated in Czechoslovakia.

With all the dark linings of the present picture, a few of which we have suggested, the favorable aspects are predominant. War has been averted, for the present at least, and that fact outweighs all other considerations. Moreover, the crisis demonstrated an aversion to war that is encouraging. In this connection the preparations that were being made to meet what appeared to be an almost inevitable outbreak of war, were in themselves realistically illuminating. The arrangements under way to depopulate Paris and London were grim foretokens of the wholesale destruction that would mark the beginning of hostilities. Governments and peoples were determined to avoid such catastrophe if it were humanly possible to do so. It is a sad commentary on our alleged civilization that it requires a realization of the horrors of war to bring a readiness to compose national differences by consultation and conference. Even so, it is well that something, even fear, held the world back from the precipice.

This, certainly, is to the good: whenever in the future similar crises arise, the fact that so desperate a situation as this one was met without recourse to war, will be a great deterrent against resorting to arms. Amicable adjustment has been established anew as a strong precedent.

We have already suggested that this peaceable settlement was made at a great price. So far, the price has been paid largely by poor Czechoslovakia. However, if we read the signs aright, there will be a further price to pay if world peace is to be enduring. If, in making those economic and colonial concessions which are essential to international comity, Great Britain and France show themselves as willing to make sacrifices of their own interests as they have been ready to impose such sacrifice upon their "friend," Czechoslovakia, we may be assured that we are on the road to peace. And if, in the meantime, our own government would work out a consistent foreign policy to match the spirit of the President's messages to Hitler, shutting off all shipments of war materials to aggressor belligerents, we might think we had glimpsed the first ray of the millennial dawn.

I Exonerate Zarahoff!

BY GILBERT RUDERMAN

ON November 27, of last year, newspaper headlines proclaimed: "Sir Basil Zarahoff is dead." Zarahoff was the world's foremost salesman of munitions. Thus, the subhead might well have added: the Merchant of Death reports to the head office. We who were left behind accorded him not eulogy, but anathema. Lovers of peace condemned him as the arch-instigator of war. I am a lover of peace, yet I wish to exonerate him.

Zarahoff dealt only in cold, bloodless steel, inanimate objects useful in war, but not indispensable. Wars have been fought without machine guns and cannon, but wars have never been waged without men. Read the headlines: 40,000 Italian soldiers are landed in Spain; Russian planes drop 11,000 troops; For the invasion of China, Japan masses a gigantic army. Soldiers, troops, army—what unoffending, innocuous words! These are men. These are men made into targets—human targets. The men who manufacture these human targets are the true merchants of death. Thus, I exonerate Zarahoff.

The manufacture of human targets for consumption in international warfare is the most amazing mass-production in the world today. No steel mill with its mile-long row of blast furnaces, no high-speed automobile production line is comparable to these human-target factories. What is a target factory you ask? It is a nationalistic organization which takes as raw material a human being, warps his mind, trains his eye to aim a machine gun, develops his muscles to lunge with a bayonet, and fashions a target willing to present himself upon the field of battle. In Germany the raw material is Nordic babies, blond heads, sparkling blue eyes. In Italy it is dark-eyed children with olive skin. Japan's raw material has eyes that are slant, hair jet-black. Russia's round faces, ruddy cheeks. Thus, each nation specializes in its own target material. What of the finished products of these factories? By a strange twist of irony, the specialization disappears. Each human target is just like the next. Gone the individuality of eyes, skin, hair, behind the rubberized jowls, the slack chin, the blank, staring eyes, and the ugly snout of the gas mask. Yet even after this processing, some targets still have human qualities. These are the inferior kind. They may show pity, fear. They may give way to pain. Others, boast the manufacturers, have steel-like strength. These superior targets can hold Chapei in the face of overwhelming odds, can even make themselves into human bombs. Massed in rows, battalions, brigades,

Oration winning first prize given by Mary B. and Helen H. Seabury in the National Oratorical Contest of the Inter-collegiate Peace Association, 1938, directed by Professor Howard C. Morgan of Earlham College. Gilbert Ruderman represents Northwestern University.

armies, they can "give it" or they can "take it."

The process of production? The way by which the children of today are made the targets of tomorrow? It is not a secret one—far from it. Today, Six million Germans, all born since the World War, are members of the Hitler Youth. Signs over their camps grimly proclaim, "You were born to die for Germany." Glance at the "math" book of a German child: "Problem 44: a human lung without blood weighs 540 grams. The lung of a soldier who has died of phosgene gas poisoning weighs 3650 grams. Question: how many grams of blood have entered the lung?" Thus, the horrors of war are reduced to mere arithmetic. Across the Alps, the target program extends even to the womb of the Italian mother. Fearing that the supply of target material is limited, Mussolini urges capacity childbirth. At the same time he cries to the world: There are no resources to feed these baby targets. The motto of Italian youth lettered on their neckerchiefs and on their pocket knives is not, "We play fair," or "Do one good deed every day," but "We shoot straight." Babies lisp "Duce" as they play with the new Fascist military toys. Tiny boys, "Sons of the Wolf," drill to the chant, "Duce." Regimented girls march on their directed way murmuring, "Duce." Thus, are the minds and bodies of youth prepared for war. Thus, is the pre-fabrication accomplished in the mills of Mars. Thus, the willingness of human beings to become targets is assured.

If we pause a moment to think about our children, we can clearly see that human beings are not born with a mass lust for butchery. By whatever scientific investigation we may use, the answer is the same: human targets are made, not born. To counteract the crass law of the survival of the fittest, nature has endowed each individual with an instinctive preference for peace. In New York there was recently held an exhibition of children's paintings. Boys and girls aged five to thirteen were given free choice to draw whatever subjects appealed to them. The results showed a striking absence of military scenes. Psychologists

tell us that painting reflects the unconscious to a decided degree. If there were really an instinctive preference for the warlike, it would have appeared in these pictures. But these children were thinking in terms of individual lives of harmony. Theirs is the peace mind. Again, at the 1936 American Toy Fair, over 50,000 toys were displayed. Less than one per cent dealt with war. Now, manufacturers of toys are not idealists, but hard-headed business men. They produce toys that children will want.

This instinctive preference for peace found in individuals is a gift of God. It is the only preventative against complete mass annihilation. It stands as the philosophy of millions of human beings leading a harmonious social life. Driven out by Mussolinis and Hitlers, it seeks a friendly home here. Can we say that it has truly found one? Are there no manifestations of that other mind, the war mind, far too prominent in our life? Turn to our universities. In their halls we study everything under the sun. Yet, is there, in the curriculum of any major university in the country, a course devoted to the study of peace? Do not more students learn how to handle a rifle than how to combat the subtleties of war propagandists? Is it not insanity, the spending of millions of dollars to rid man's body of disease so that bullets may find a resting place in firm, healthy flesh? Can it be mere lip service that we pay to peace when we mass crowds, take oaths, damn war? Peace organizations alone cannot save us. In 1918, did not every non-religious peace group except the Woman's Peace Party of Jane Addams help the war? Did not even the trustees of the Carnegie Endowment for International Peace support target making with a unanimous cry: "The most effective means for promoting durable peace is to prosecute the war against Germany to a final victory for democracy!"

Recall that famous declamation describing a gladiatorial combat. Amidst the shouting mob in the sun-drenched Colosseum, there stands the victor over his opponent, slain to make a Roman holiday. Then, according to custom, he slashes away the helmet of leather and metal. A finger of sunlight illuminates the golden curls that cascade forth over a bloody brow, and that gladiator bends silently and sees the face of his son.

Why has "Spartacus to the Gladiators" been declaimed by so many schoolboys? Simply because it gains their sympathy when speaks of killing as a normal in-

dividual thinks and feels about it. It suggests the contrast between the bloody arena and the concretes of peace—a son and a father, a child, a family, green hills, a future—the whole painted veil that makes life for the individual. It is this very feeling that target-makers stamp out. They wish you to think only of impersonalities—troops, targets, red pins on a battle map. This is the totalitarian attitude. War is good. It is a boon to be welcomed and embraced, for national greatness is the sole aim of you, the individual. You live for the State so long as you live at all, and death on behalf of the State is the greatest honor that may come to you. This attitude, not Zarahoff, is the reason for molding men into targets. This doctrine prompts Vit-

torio Mussolini to state, "War is a noble sport," and to describe the esthetic pleasure derived from dropping a bomb into a group of horsemen as being "like watching the petals of a flower unfold." This dogma induces Japanese customs officials to inspect all talking pictures of war so that the cries of wounded men will be absolutely silenced, and more heartening sounds substituted in their place. Its prophet is Paul Joseph Goebbels, who preaches Hitler, the Messiah; and War, the Faith. In a word, the war mind disregards the individual. The peace mind must conserve him.

The course before us, then, is to counter the belief that war is a blessing; the death it brings, desirable. We must promulgate the more enlightened prin-

ciple that war is a plague, killing the very ones who ought to live. This means teaching, not the science of war, but the logic of peace. Worked out in terms of action, this course will not make human targets, but human beings. It will insure that the glory of a temporal State will not take priority over the living spirit of our children. It will preserve their God-given, instinctive preference for peace. It will prevent the days from ever coming when our boys and girls will pick up their "math" books, turn to problem 44, and read: a human lung without blood weighs 19 ounces. The lung of a soldier who has died of phosgene gas poisoning weighs 129 ounces. Question: how many ounces of blood have entered the lung?

No Killing—Please!

BY FRANK D. CAMPBELL

"Be not overcome of evil, but overcome evil with good."

THIS gem of truth, a summary of New Testament teachings on a vital subject, was written to Roman Christians nineteen centuries ago. The early Christians suffered violence but were in no position to return it. They renounced rendering "evil for evil," so they owed "no man anything, save to love one another." But with the advent of Constantine, the Church began the use of violence.

In these days, the art of killing and the instruments of violence are a major concern of mankind. So-called Christian nations train their youth to destroy invaders; but fears of invasion do not decrease. A nation feels insulted: armies must march, with the blessing of religion, to kill and to be killed. However, the lying propaganda we are then asked to believe is puny in comparison with the original lie—that violence can overcome evil and make righteousness secure.

Many present-day proponents of Christianity consider a violent death for evil does the natural and proper method of overcoming crime. They feel better when the ritual of death carries through to an execution in vindication of the laws of society. Despite the fact that many Methodists disbelieve in capital punishment, and strong resolutions thereon have gone up to more than one General Conference, no action has yet been taken condemning this ancient but pagan and unchristian practice.

The General Conference of 1936 did declare, "If civilization is to endure, non-violent methods of overcoming evil must be found and demonstrated." But where shall we look for demonstration if not

Though a member of the Wider Quaker Fellowship, Frank D. Campbell is a Methodist pastor. This article was prepared for publication in the Methodist press to be read by Methodists, but the writer has extended to us the privilege of publication.

to Calvary? For as E. Stanley Jones says, ("Christ's Alternative to Communism," page 267): "In his cross we see the method by which he resists evil. It is not a passive acquiescence, it is a positive resistance, but a resistance on a higher level—he overcomes hate by love, he attacks ill-will by the weapons of inexhaustible good will, he takes it all to his heart and turns it back as redemptive love; he conquers the world by a cross." The atonement reveals the suffering love of the Father of all mankind who longs to unite his children in one great family, wherein dwelleth righteousness. But retributive justice and cruel punishments have greatly blinded us to the values of forgiveness and redemption.

In his valuable discussion of "Forgiveness and Suffering," (page 104), Douglas White says: "My starting-point is that forgiveness involves suffering in the nature of the case—suffering which falls, not on him who is forgiven, but on him who forgives." Or to quote my teacher of theology, Harris Franklin Rall, ("A Faith for Today," page 48): "God does not save men by commandment or might or wisdom, but by his forgiving love that wins them, and by that same love as a transforming force in their hearts.

What we have been slower to learn is that this good will, and this alone, as practiced in human relations between man and man, between nation and nation, can heal the world's wounds and save it from disaster." "God is redemptive good will," he also says, and ours a "religion of redemptive good will." A redemptive society or world order, with fatherly justice and adequate creative opportunities for every son, will aid the redemptive purpose of God. Force and violence are not his way.

Two years ago, in a resolution I presented to my Annual Conference, proposing a Christian interpretation of the sixth commandment, it was said that Jesus "taught love for enemies, prayer for persecutors, forgiveness for every wrong, and the danger of contempt for anyone. His is not a gospel of self-defense but a gospel of self-denial. His followers are to be as sheep in the midst of wolves and instructed to be wise as serpents but harmless as doves." To quote E. Stanley Jones again: "If we are to be perfect as the Father in heaven is perfect, then the same moral laws that govern God's acting must govern ours. In other words, the moral laws are not rooted in the shifting customs of men, but they are rooted in the very nature of the Divine." ("The Christ of the Mount," page 43) Whittier, the Quaker poet, well identified the relation of human and Divine character in "The Eternal Goodness" by his lines,

"But nothing can be good in Him.

Which evil is in me."

My friend, John S. Hoyland, has thus summarized Christ's program of recon-

ciliation in "The Teachings of Jesus on Human Relations" (page 132): "The root of the whole matter was a vivid consciousness of the reality of a loving and holy God, who values each single man at an infinite worth just because he is a man. This consciousness expressed itself not only in devotion to God, but also in devotion to man." And as Rufus M. Jones in "The Double Search," (page 74), says, "It is the tragedy of human life that we must suffer through the sin of others, and we must suffer also if we would carry goodness or holiness into other lives. Every bit of goodness which ever prevails anywhere in this world has cost somebody something."

In his splendid little book dealing with the cross, William E. Wilson declares: "Christ's method of reform does not use injurious force, and it must take the consequences. Injury and suffering must be expected, and even, in extreme cases, death. The death of Christ means that the world is not to be reformed by force, but by love, which is never willing to

inflict injury, but must be ready ever to suffer it. It is obvious that this Divine program of Christianity cannot be reconciled with self-defense by means of injury to another, nor with national defense, much less with greed for gain, aggression and militarism. While these are recognized methods by which the so-called Christian nations gain their ends, it cannot be much wonder to any thinking person that the Kingdom of God does not come." ("Atonement and Non-resistance," page 48).

"For almost three hundred years the Society of Friends has labored to do away with war by first doing away with the causes and occasions for it." "The fundamental ground of our opposition to war is religious and ethical. It attaches to the nature of God as revealed in Christ and to the nature of man as related to Him." "God's essential nature is love, and at all times Friends have tested their position by the mind of Christ, who reveals the Father. As his church transcends all divisions of na-

tionality, all prejudices and hatreds of nation for nation, and of class for class, so the disciple should express in his life the Spirit of the Master. He is called on to respect all other persons, to love them as he loves himself, to overcome evil with good and to meet his enemies with positive goodwill." "We restate our conviction that no plea of necessity or policy, however urgent, can release either individuals or nations from their duty to follow the law of love."

Much of the moral debility from which the world suffers is due to our failure to come to grips with this problem of the use of violence. We abhor its use for purposes having our disapproval but neglect renouncing violence for ends we consider good. In "The Meaning of the Cross," (page 155), Edward Grubb well sums up the situation: "Our whole conception of what Christianity is, what it requires from us as a way of life, and how we are to deal with evil in the world, turns on what we see in the Cross."

Elkhart, Illinois.

Weathervane of Peace at Vassar

BY PHILIP E. JACOB

TO those concerned with plotting a course toward peace and social justice, the recently held Second World Youth Congress stands as a weather-vane of the peace thinking and action of youth throughout the world; and also a reflection of general public sentiment in the face of extreme war tension. The deliberations at Vassar College of young people from 54 nations, many of them directly from the war zones, showed faith in the possibility of establishing the bases of lasting peace at even this critical period, and an undaunted determination to evolve immediately a strategy to stop present and threatened aggression.

NATIONALISTIC FERVOR GROWS

Out of the babel of many languages, out of hundreds of speeches, out of recreation, interest groups and informal conversations, I received at least three forceful, yet somewhat disturbing impressions:

1. More nationalistic fervor was expressed at the Congress than at any other of a dozen international conferences I have attended in the last ten years. In spite of considerable talk about internationalism, the real feeling of the Congress was on the one hand zealously patriotic and on the other intensely sympathetic to the nationalist struggles of Spain, China, Czechoslovakia and Eth-

Phil Jacob, who gives these impressions of the World Youth Congress, is a member of the Wider Quaker Fellowship. He is on the field staff of the Student Peace Service of the American Friends Service Committee.

iopea. A clear conception of the world community as an object of loyalty failed to appear.

COLLECTIVE ACTION ADVOCATED

2. An overwhelming majority of the delegates, facing the aggression of fascist powers, could no longer put faith in peaceful processes to achieve peace and justice. They rallied enthusiastically to a new "realpolitik," now called "collective defense." Dismissing the League of Nations with a word here or there, the delegates pledged themselves in the "Vassar Peace Pact" to "urge their respective authorities to take the necessary concerted action to prevent aggression and bring it to an end, and to give effective assistance to the victims of treaty violations and aggression." As outlined in the report of the Commission on Political and Economic Organization of Peace, "concerted action" and "effective assistance" mean not only popular boycott and government embargo, but loans and shipments of war supplies to the victims, mutual assistance pacts be-

tween "democratic" countries, powerful national ornaments, regular conversations between military, naval and air general staffs, and coercive military action by the "democratic" bloc against the "fascist" bloc.

Many delegates felt we had been too optimistic in trying to establish a system of international law and order overnight by means of the League of Nations. We are still in a vigilante stage, they said. Law and order can only be sustained and aggressors stopped by rough and crude and somewhat disorderly methods understandable to the lawbreakers. Once the aggressors are stopped, we can then set up a system of collective security based on justice, using legal and peaceful processes for its operation. Meanwhile, in the vigilante stage, the correction of imperial injustice sanctified by the Versailles Treaty and the ending of colonial oppression are secondary to the immediate job of halting and punishing the open aggressors. The settlement of grievances may well be postponed until later when it proves possible and expedient to organize a perfect international order.

ANGLO-FRENCH AXIS DOMINANT

3. The subtle but dominating influence of the delegations from Great Britain, France and the British Dominions, was

effective in orienting the Congress towards a definitely Anglo-French axis. Although the ovations were given to the Spanish and Chinese, the carefully prepared documents submitted in writing and in frequent platform presentations by the British, French and Canadians formed the basis for a large part of the report on the "Economic and Political Organization of Peace," and modifications of the other commission reports were made freely at the request of these delegates. The British and French were instrumental also in paving the way for the acceptance of the Peace Pact mentioned above. It seemed quite appropriate as a matter of fact for the Congress to close after the signing of the Pact with the singing of the Marseillaise, although for some who came to the Congress expecting a peace program this appeared incongruous to say the least. Finally, the strong stand on "collective defense" taken by the delegates in question exercised a particularly potent appeal upon the European and Asiatic delegates in whose nations' futures the policies of Britain and France are of such pivotal importance.

ATTITUDES OF OTHER COUNTRIES

The whole story is not told, however, by just these dominant impressions. I found of arresting interest, the statements made by the delegates from the Scandinavian countries, who made known their determination not to be drawn into a collective defense system and never to participate in war but rather to continue to support peaceful processes of international cooperation. Colonial delegates, and delegates from Hungary and Bulgaria, insisted that correction of injustices existing in the status quo cannot be postponed but must receive immediate attention if a just and lasting peace is to be obtained. They asked pointedly whether the imperial powers were not exploiting the ideas of collective defense and collective security in order to obscure the grievances caused by the prosecution of their own imperial interests.

The huge Latin American delegation indicated that though they felt the keenest sympathy for Spain, and abhorrence of fascist penetration into their own countries, they had no desire to participate in war outside the western hemisphere. They would resist fascism at home, they would support a popular boycott, and a government embargo of war materials destined for aggressors, but they were mostly concerned about establishing inter-American relations on a firm, just and friendly basis. They were extremely suspicious of the good faith of the United States in this regard, weighing present actions towards Mexico against the "good neighbor policy" and finding the tip of the scales not to their liking.

AMERICAN DELEGATION DIVIDED

For its part, the American delegation as a whole offered little to anyone in the way of a specific program. An excellent general statement was passed on to the Commission on the Religious and Ethical Bases of Peace from a conference of youth leaders called together at Berea, Ohio, by the American Youth Congress. Suggestions made by the American delegation for the organization and future activity of the World Youth Congress Movement were included in the report of the Commission on the International Role of Youth. An innocuous statement of generalities was the best the Americans could do for the Commission on the Economic and Cultural Status of Youth with the exception of some valuable suggestions made by representatives of farm organizations. All mention of the relation of armaments and militarism to youth problems was ruled out because of the "embarrassment" it might cause delegates from countries at war or threatened by fascist aggression. Finally, for the Commission on the Economic and Political Organization of Peace, the delegation reached agreement on a statement of seven broad principles embodying in part principles frequently enunciated by Cordell Hull, but *not* constituting an endorsement of U. S. foreign policy as it now stands. It was agreed that two statements implementing these principles would be submitted, one for the majority of 28 organizations, setting forth the "concerted action" stand, the other for a minority of fourteen organizations, condemning concerted action and calling for peaceful methods of international cooperation. The minority included most of the religious bodies represented on the delegation, the pacifist organizations, the Farmers Union Juniors, the Young Socialists, and the United Automobile Workers. The majority included most of the trade unions, the Y. W. C. A., the League of Nations Association, and left-wing groups like the American Student Union and the American League for Peace and Democracy. Several organizations abstained, including the Y. M. C. A. and the Farm Bureau Federation.

SIGNIFICANT STAND BY MINORITY

Of the utmost significance to the peace movement was the stand taken by the minority. While making clear their denunciation of "concerted action" as a means of realizing peace, they also separated themselves distinctly from the isolationists, asserting the responsibility of the U. S. and the American people, to cooperate internationally for the achievement of world peace. They insisted that it was still possible for governments and for peoples through conferences, negotiations, and persistent

education of public opinion to realize peace by non-coercive international action. This action would deal directly with such factors as the armaments race, economic tensions and minority and colonial oppression which lie back of present and threatening wars. For such action to be effective, the minority pointed out that all nations and peoples must be treated on a basis of complete equality in contrast to the assumption that there are guilty and guiltless, gangsters and saints amongst the nations. Furthermore, they felt the best beginning can be made at home by each nation and people concerned attacking those prejudices and injustices which they themselves have tolerated and which have contributed to present anarchy and the breakdown of international relationships. The U. S. for example has a particularly large task before it in the eradication of its own imperialist practices, the improvement of its democratic processes, and the assumption of leadership in peaceful international cooperation.

PACIFISTS AND THE CONGRESS

The results of the Congress call, I believe, for increased cooperation and support of the World Youth Congress Movement from all youth and youth-serving organizations in the United States. The Young Friends and other pacifist youth particularly have much to gain from the movement, even though the dominant note of the Congress was certainly not pacifist. Pacifists need urgently today a keen sense of international responsibility which the World Youth Congress can give them. American pacifists must not withdraw from the tense war situations and be apathetic to the intense suffering and national feeling of the victims of oppression and aggression. Unless pacifism can express itself positively about the dangers to world peace outside our borders, it can have no appeal to the youth of the world and will have but slight effect in the achievement of peace. Continual contact with the youth problems, attitudes and aspirations in all parts of the world which were so vividly displayed at the Congress will help pacifists to make their own position the vital, realistic and universal one which it can be but so often is not.

At the same time the pacifist should be welcomed by the Congress movement and be given a full voice in its proceedings. Far from sabotaging the movement, the pacifist can make a constructive and challenging contribution to it. He can emphasize constantly the basic conditions of permanent peace, giving the movement perspective. He can also provide the movement with some of the unflagging drive and enduring courage needed in a task as hard, as long and as disillusioning as the achievement of peace with justice.

We Came Together in a Dutch Village

BY HOWARD E. YARNALL

UNDER world conditions strangely reminiscent of the tense days in which the Fellowship of Reconciliation was born, over two hundred members from eighteen countries all over the world gathered this past Summer in the International Fellowship of Reconciliation Conference at Lunteren, Holland, to seek together for the Christian solution to the problems distressing the world.

Lunteren is a Dutch village, which few persons outside that country had heard of before the Conference, and the "Conference Oordt," where the Conference took place, is located a quarter of an hour's walk away from the village, back among the pines and heather that grow over the sandy hills of this part of central Holland between Utrecht and Arnhem. Here a Dutch missionary body has erected a series of wooden cabins, such as might be found in an American summer camp, for gatherings just such as ours. And here we lived and shared together the duties of the simple life of the camp for five and a half days. Apart from the world and its distractions, we shared with one another our experiences, our concerns and apprehensions, our hopes and our convictions.

But more than that, as we lived and worshipped together, we came into a sense of oneness, of belonging to each other that went deeper than mere intellectual give and take. In the face of the present situation, the Conference had no need to defend religion. It opened with a meeting for worship, and it continued throughout the sessions on a strongly religious plane. Each day opened and closed with a devotional session, led each time by a different person, and it was a revealing experience to see how much depth and meaning persons of vastly different nationalities and races were able to put into a simple service. Here, particularly, feeling went beyond language and we successfully dispensed with translation, although for the body of the Conference work it was necessary to use four languages.

The world representation was reflected in the balance of attention devoted to all parts of the world. Although a number of those in attendance were Germans who had found it necessary to leave Germany, the Conference spent very little of its time on conditions within Germany. The European sore spots of Spain and Czechoslovakia were presented in detail. And Muriel Lester gave a very refreshing as well as profound interpretation of the difficulties in the Far East.

One of the most thrilling experiences of the Conference was the opportunity to get to know Jacques Martin and Philippe Vernier, two French conscientious objectors. The latter, particularly, although he had spent two and a half of the last three years in jail and faces the likelihood of having to return for another sentence because he refused to do the required military service, won everyone with his abounding joy.

Equally strong was Premysl Pitter, a Czech, who for fourteen years has been working in his own country for reconciliation and who shared with us the tragic feeling which he experienced on a visit late this Spring to the Sudeten areas, of being an outcast in his own country, since both his Czech and his German friends were unable to rise beyond narrow group limitations to share his transcending feeling of brotherhood.

The strongly pacifist convictions of the Fellowship came to vigorous expression in the response of many from central European countries to a talk by a German, now living in Switzerland. He felt there were times when pacifists had to be ready to give themselves to their cause as fully as the enthusiasts of totalitarianism offer themselves for their ideas. And in view of the situation in Czechoslovakia, he felt there were times when it was necessary to offer to fight in order to preserve peace. The importance of his premise of sacrifice was agreed to by all, but the proposal that pacifists should fight, which has received considerable support in many circles in Europe, was strongly opposed by F. O. R. members from Czechoslovakia, Germany, and Switzerland, as well as from other countries such as our own.

A number of other lectures dealt with the current situation: Rev. F. van der Wissel sought an economic remedy in the settlement of urban populations on small land holdings; a paper by Ruth Fry on the League of Nations was read by Joy Hodgkin, as Ruth Fry fell ill of the heat; and George Lansbury, the venerable British parliamentary labor leader, talking on the present political situation, told of his visits to Hitler and Mussolini.

But the Conference did not make the error of being merely concerned with these outward manifestations of life; it also concerned itself with the equally practical and equally important subject of the Church and War, which was treated in searchings by J. B. Th. Hugenholtz and Rev. Charles Raven.

While the Conference wrestled with

difficult problems, it was not always serious. Between sessions the conference quarters resounded with rollicking good fun and laughter; and during the hot afternoons many found their way to a swimming pool not far away. But the chief amusement feature was the social evening on the next to the last evening of the Conference. Nevin Sayre, Chairman of the International F. O. R., presided, swathed in sheets as a makeshift Nero in all his totalitarian glory, while the stiff-necked and disobedient minions from various parts of the world put on a series of skits that kept everyone roaring with laughter. The most beautiful part of the evening was group singing by the Swiss and by the Dutch group who acted as hosts to the Conference. The Dutch furnished an additional treat by dressing in the native costumes of the various provinces from which they came.

The fourteen Americans came from all parts of the country and as few had known one another at home, we found it difficult in the midst of the busy sharing with others to get together as a national delegation.

A few resolutions were adopted at the final meeting of the Conference, but they were in no wise the significant achievement of the gathering. We did not reach a common viewpoint on many questions, and many more were barely touched. This was not the usefulness nor the service of the Conference. That is to be found in our experience together. We went forth with faith restored and strength renewed to hold valiantly for that in which we believe. No matter how political events develop, I shall know there are people in Czechoslovakia who are more interested in human beings than in national boundaries. I shall know that French and Bulgarians are able to take punishment for their unwillingness to bear arms. I shall know there are Englishmen who resolutely oppose the killing of other men, by their governments, as well as by any other.

State College, Pennsylvania.

Oh that we who declare against wars and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and see whether the seeds of war have nourishment in these our possessions. — JOHN WOOLMAN in "A Word of Remembrance to the Rich."

THIS BY ONE PEACE AND SERVICE COMMITTEE

For the suggestion and encouragement it should be to other groups, we offer below the substance of a report made not long ago to the Evanston, Illinois Monthly Meeting by its Peace and Service Committee. Margaret Nicholson Taylor, chairman, writes: "It is significant, not in the fact that it is at all profound, but because it is the work of one local peace committee who would like to encourage other committees to hold such regular discussion groups."

Still another difficulty in reaching any such formulation on the topic of peace is that it lands one either in an expression of views concerning great national and international policies, involving financial, political, social and ethical questions; or, if these enterprises of pith and moment be avoided, then one's peace policy and peace program is more than likely to be so very general and ethereal that it hardly touches the ground upon which men and nations live.

WORD OF INTRODUCTION

The religious Society of Friends, from its origin in the seventeenth century to the present time, has continuously held that war and Christianity are incompatible, and that therefore they cannot, under any circumstances, support war.

It is our faith that Jesus Christ came to establish a kingdom of God and that spiritual principles which apply to the individual apply also to social and international relations. He taught us that love and the spirit of the Golden Rule should manifest itself in the dealings of men with men until the brotherhood of man shall have broken down race antagonism and national hatred.

For almost three hundred years the Society of Friends has labored to do away with war by first doing away with the causes and occasions for it. In its own circle, it has endeavored to remove the roots and seeds of war by forming an atmosphere of life that makes war unthinkable. George Fox, its founder, in refusing a captaincy in Cromwell's army, said: "I know from whence all wars arise . . . I live in the virtue of that life and power that takes away the occasion of all wars. I am come into the covenant of peace which was before all wars and strife." Friends, as a religious people, have always tried to keep to the ways of peace and have endeavored to be peacemakers, in peace and war.

In so far as they are true to the Christian way of life revealed in the New Testament, Friends will make heavy sacrifices to transmit their spirit of love and faith; but they cannot as followers of Christ endorse war methods

or support them or be themselves a voluntary part of a system engaged in making war.

FINDINGS OF THE COMMITTEE

1. Peace is a positive way of life, not merely an absence of violence.

2. Our attitude of peace develops out of a religious conception of life and is based on a deep respect for human personality, and a recognition of the Divine spark in each individual.

3. War and other forms of violence become impossible when a sufficient number of people have adopted this attitude of peace.

4. It is our belief that a first step toward international peace is the cultivation of the spirit of the Golden Rule by the individual. Our people must have an ethical sense of peace and a firm conviction that they are right; and must be willing to make sacrifices for the end that they know is right. Gandhi calls this attitude of mind "soul force." It is to be distinguished from mere pacifism because it has an irresistible strength, against which there are no weapons.

5. Peace is the ultimate basis for the welfare of our homes and our civilization, as well as our hopes for future improvement in both of these.

6. The cause of peace is not a problem far removed from reality. It is a matter of deep practical concern for labor and capital, for the farmer and the city dweller, for commercial men and professional men, for old and young, for each and all of us.

7. It is our belief that a sharp distinction should be drawn between "the people" and the group of men in political power known as "the government." It may well be that a government which declares war is not supported by the people.

8. We feel that a friendly attitude of mind ought to be held toward all peoples whether they are involved in war or not. As a corollary to this, we believe that boycotts are not in harmony with this principle and are, by nature, methods of force. Isolation is impracticable because the interests of any one country are inevitably bound up with those of every other country.

9. Among the most powerful factors in international settlements is an informed public opinion. No implement of peace is more effective than moral sanction; hence our faith in a League of Nations as an effective agency for the expression of world opinion. Individuals, by word of mouth, at home and abroad, can do much to promote the objectives of such a league, especially in view of the fact that expressions of national opinion are ultimately individual will-acts.

10. The private manufacture of arms and international traffic in arms are each to be discouraged.

LAYING FOUNDATIONS FOR ENDURING PEACE

BY WALTER W. VAN KIRK
Director National Peace Conference

Excerpts from a radio address over the national network at the peak of the recent crisis, September 28.

We would call to the attention of the American people the fact that the moral responsibility for this present crisis rests upon our own and other nations. It is true that the threatened aggression of Germany is wholly responsible for the pending catastrophe. But we must view the whole situation in the light of history. And in that light it must be acknowledged that the honor of most nations has been besmirched with power politics. Selfish nationalism has been rampant and very often the peace of one nation has been sought at the expense of other nations. There is need for a complete new deal in international relations. A fresh attempt must now be made to reconstitute the world's peace machinery. Provisions for economic and military sanctions against this nation or that must give way to provisions for peaceful change. We would be reluctant to make these suggestions were we not convinced that it would be possible on this basis to secure American participation in the development of an orderly world community.

We in America, and certainly those of us who have labored and who still labor for peace, must now be convinced that our own democracy and the democracies of the world can best be protected and defended by strengthening democratic institutions everywhere. At this moment when the world is thinking of war, we in this country must concern ourselves more than hitherto in the quest for economic and social justice. Abolition of slums, adequate housing facilities, improvement of relations between capital and labor, a more equitable distribution of our national wealth, justice and fair play for racial and religious minorities and protection of civil liberties—these are among the ends which must now occupy the attention of the peace loving people of our nation. Our own and other democracies may be assailed from without, but if the democracies are capable of vouchsafing happiness and contentment to their respective people we need not fear for the future of our own and similarly constituted governments.

The peace forces of this nation are not discouraged. They interpret this present sad state of affairs as an occasion out of which there will emerge, if not today then tomorrow or at some more distant time, a world of neighbors.

JUST JERRY—A FRIEND OF THE FRIENDS

An unpublished story in "Some Anecdotes of the Friends Relief Unit in France," edited by Edward Thomas.

Jerry, though neither man nor beast, was one of the most useful members ever added to the Friends' Relief Unit in France. One of the young American Relief Workers, otherwise known as a Young Yank, moved by curiosity to explore the waste lands around the Meuse-Argonne battlefield, discovered Jerry sitting on the siding of an abandoned military railroad and investigated.

Jerry was a big German auto truck, fitted with flanged wheels to run on rails, with a motor especially equipped for pulling freight cars, and geared to go at the same speed forwards and backwards. The truck was christened Jerry, partly in honor of the sturdy prisoners of war from over the Rhine who toiled with us in erecting houses for the returned refugees and with our neighbors the French peasants in filling in trenches and removing barbed wire. The name was appropriate and it stuck.

Jerry was not immediately useful. It had been six months since his creators, the German army, had moved back beyond the hills of Vauquois and La Fille Mort, in the Argonne, and Jerry had stood out through a wet French winter. But the transport department of our unit had talked and tamed everything from a Ford motor to a Rolls Royce, including Dodges, Liberties, Sunbeams, Fiats, Daimlers, Packards, and the best products of three automobile-using nations, so a motor of a fourth nationality looked interesting, but not insurmountable. Jerry was towed to the machine shop at Grange-le-Comte, and almost before the rest of us had heard of his existence, the trial run was announced.

The first run of a steam train on the Baltimore and Ohio railroad a hundred years ago was not a more momentous event to observers than was Jerry's first run in 1919 to our little group. And he worked! And how he did work in the days that followed! There were carloads of supplies to be brought over on our long siding from Clermont. The railroad yard at Aubreville, where sections of portable houses had been unloaded to be hauled by trucks up to Varennes and beyond, to furnish human habitation where there was none (for an abandoned dugout hardly deserves the name of human habitation)—this unloading station now became a switching station, and small train loads of our sectional houses followed Jerry up over the thirty mile railroad the American

army had so obligingly left. Then there were provisions and supplies to go into the cooperative store at Varennes, and goats, chickens and cows to go to the farmers there and farther north, in a country that had been stripped clean by the passage of two armies, fighting as they passed. If Jerry had helped to bring up the implements of destruction, he was now turned to bringing in the means of reconstruction and covered, in all, a run of about thirty miles.

So great was the task that Jerry needed help. What was to be done? The Germans were gone, far away. There was no other vehicle of the kind in France, so far as we knew. But the transport department was not stumped. If German trucks could be made to run on rails, why not American trucks? So one of the big Liberties was taken off the road and put on the rails, with flanged rear wheels and the front wheels mounted on a little hand car. But the Liberty had to turn around for the return trip and that meant turn-tables at each end of the line. Now the private railroad was in full operation, and as transportation of new materials is of vital importance in a devastated country, in the area worked by Jerry and the Liberty and the boys who ran them and handled the supplies they brought, reconstruction went on at a pace that surprised all visitors. The Meuse will be years recovering from the war, but perhaps it will not be quite so many years as it would have been without Jerry and the Quakers.

A FRIEND IN EVERY PORT!

A novel educational scheme is being tried with great success in England. School children are "adopting" British tramp steamers and corresponding with officers and crew as the ships travel from port to port. In this way they learn at first hand about travel routes, the products, tastes, customs, climate and appearance of the countries the seamen visit.

The experiment began with four Lon-

don schools and then spread rapidly through all of England. The London County Council has promised an annual grant of \$1,000 to pay expenses and the whole venture has been centralized in The British Ship Adoption Society. Both the school authorities and the steamship companies are enthusiastic over the plan and are eagerly spreading it.

"Please let me know how Indians live and how much they earn for a day's work. Do they load cargo more quickly than stevedores in London? Are there Indian boys diving for money and are they frightened of sharks? Are people in Portuguese India the same as those in British India or are conditions of life different? Do they speak English?"

These are some sample questions which appear in letters. Obviously the sailors are going to have an interesting time of it as they pick up their mail at each port of call. It is reported that they are entering into the spirit of the scheme and are conscientiously answering an extraordinary variety of questions.

VERY BAD JOKE INDEED!

"What would our comment be if we were to read in some book of nonsense of a Total Abstinence Society composed exclusively of brewers and distillers, each exerting himself to outdo the others in the production of beer and whiskey? This, we should say, is a very bad joke. Yet what is the difference in principle between a Total Abstinence Society composed of competing brewers and distillers and a League for the prevention of war composed of nations competing in the race for armaments? The latter conception is the worst joke of the two. The tragedy of it overwhelms the comedy." —L. P. JACKS IN "Co-Operation or Coercion" (Dutton).

IN EXTREMIS

Eternal God, O Love Divine,
Forgive this erring world of thine,
That spurns the tender of Thy care,
That trusts in cannon's lightning
flare,

In armed vessels on the sea,
In plane, and gas, and armory,—
Yet, trembling, fears the awful threat
Of the vile spawn war can beget

It fails to see Love's victory
Proclaimed abroad by Calvary,
Nor will men live the humble way
That Jesus lived. And so we pray,

Eternal God, O Love Divine,
Forgive this erring world of thine,
And teach us all to look to Thee
In this, the world's extremity.

CHAS. W. PALMER.
Westtown, Pa., September 25, 1938.

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Stewardship—A Way of Living

By Genevieve Vannice

A Paper Read at Danville Quarterly Meeting

STEWARDSHIP is a very broad subject when approached from its many different angles. If we can by song, scripture reading, prayer, or any other service rendered, make the subject of stewardship more easily understood and more widely accepted as a foundation principle of Christian living and service, we will have indeed accomplished something worth while.

There are many phases of Christian stewardship. The general idea is, however, the giving of a certain percentage of one's income to God. This is included of course, but stewardship is much more than that. It is a way of living.

Seven principles of Christian stewardship, as approved by the United Stewardship Council of the Churches of Christ in America are as follows:

1. We must recognize our responsibility to God as stewards of everything we are and have: life, talents, time, possessions and spiritual resources. It is fundamental to a wholesome Christian faith and experience.

2. Stewardship grows out of our obligation to God as creator, owner and giver of all things material and spiritual, and is indispensable to a life of obedience, love and gratitude.

3. Stewardship in its full New Testament meaning involves responsibility to man and provides a solution for the social, racial, industrial and economic problems which confront the world.

4. Suitable acknowledgment of our stewardship can be made only as we set aside for God's service such measure of time, possessions and vital energies as a scripturally enlightened judgement demands.

5. Stewardship involves both the beneficent use of money and the spirit and method of its acquisition, investment and expenditure.

6. Stable provision can be made for the support of Kingdom enterprises only through the systematic, proportionate and adequate contributions of Christian people.

7. Stewardship instructions should be included in the program of religious education of both home and church.

To be a good steward of God, we must be helpers of men. A good steward will have the right attitude toward a task he is to do. He must have the spirit of obedience, he must have the spirit of patience, he must have the spirit of loyalty, he must have the spirit of service.

If stewardship is a way of living, then

in explaining this way of life we must refer to the life of Jesus. He heard in his early training in the synagogue the truths of God's regal ownership: "In the beginning God created the heavens and the earth." "The earth is Jehovah's and the fullness thereof." He also learned of man's authority and responsibility and of the sure rewards of faithful stewardship. At home Jesus listened to stories of faithful Abraham, of Abel's obedience, David's loyalty, and other stories of men who were stewards of high quality.

But Jesus goes forth to his ministry to give the world a broader conception of stewardship than had been given him. We get it in the "Golden Rule," the "Good Samaritan," "the talents," "consider the lilies," "Seek ye first the Kingdom and all else shall be added," and "It is more blessed to give than to receive." We hear it in his warnings: "No man can serve two masters," "He that is faithful in little will be faithful in much," and "Except your righteousness exceed that of the Pharisees ye cannot enter the Kingdom."

Jesus' life was such that his apostles caught his spirit and broader conception of the stewardship ideal. Paul praised the Macedonians who "gave beyond their power." He told Timothy that "Godliness is profitable, having promise of the life that is now, and that which is to come." He told the Romans that "no man liveth to himself." We belong to God, and if "God is for us, who can be against us?" Paul could not refrain from preaching because "a stewardship was entrusted to him."

All these high standards of the Bible are confirmed by the conclusions of modern science and philosophy. They say that if we once admit that we are all children of a common Father, that God is our maker, and that we are all brothers—then our stewardship obligations involve human values and contacts.

A foremost characteristic of Jesus' attitude to life was the high value he placed upon human personality. To him, persons were of infinite worth. He revered persons not alone for what they were, but most for what they might become. Life for him was a constant administration of that creative touch that healed broken bodies and maimed minds, released spiritual energy, brought new conception of life and of God, and put men into a new way. Jesus was a person who completely identified his own selfhood with the welfare of others. He par-

took so much of the nature of God that the ministry of enriching the life of others was a natural expression of his compassionate spirit. This was his way of life—his stewardship.

If Jesus' manner of living was one of complete sharing of himself, all that he was, all that he had, then stewardship is a way of life that finds life's deepest meaning in making the abundant life possible for all persons. This way of life is difficult when we stop talking about it and begin to practice it. This way of life demands that in all relationships with persons we show Christian consideration and try to enrich their lives. It demands that the main drive in one's life be other than economic. It demands that the State have as its primary function the betterment of life for all its people. It demands the sharing of our Christ with the entire human race. Stewardship is a way of life that shares its all, in order to bring the abundant life in Christ to all people. Jesus gave, and always with his money he gave a bit of himself. He put service before self in all his teachings. He said that he was among us as one who served, that it was better to minister than to be ministered unto, and that he who serves most is greatest.

There is not in all his teaching, or in a single act of his life, let alone in his motive, a foundation stone for the building of a life, a career, or a civilization, on the basis of selfishness, gain, material accumulation, power or profit. All Christian attainment comes as a result of service. This was his way of living—his stewardship.

Danville, Indiana.

FOR THE OBSERVANCE OF TEMPERANCE SUNDAY

The need for a revival of temperance education has led the Federal Council of the Churches of Christ in America to issue a call for the observance of "Temperance Sunday" on October 30, throughout the country. As a means for providing ministers and leaders in religious education with helpful materials for the observance of the day, the Federal Council of Churches has prepared a packet of ten pamphlets, selected from the best materials published by various denominational and interdenominational agencies, on the liquor problem and the relation of the Church to it. The pamphlets have been chosen from the particular standpoint of their educational value in the local church. The packet of ten publications is available at 70 cents, including postage, from the Federal Council's headquarters, 297 Fourth Avenue, New York.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

DEMOCRACY IN ALL AMERICAS

Editor, THE AMERICAN FRIEND:

In an editorial in a recent issue of THE AMERICAN FRIEND, you point out that the United States, France and Great Britain and her colonies are not the only democracies, as is all too commonly assumed. You mention the very significant developments in the democracies of Scandinavia and Finland.

This is all very true and very much to the point. We need, also, to remember that although totalitarian governments have taken over quite a little of Europe and Asia, they have not yet gained a foothold in the Western Hemisphere. All the countries of North and South America are still democratic.

It is true that there have been some dictatorships among our neighbors to the south, but these have always been of a purely political nature (unlike the totalitarian states), and as Samuel Guy Inman pointed out at the Northwest Institute of International Relations, in spite of these occasional defections, our South American neighbors have always kept the flag of democracy flying, and are keeping it flying today.

Perhaps there is no better or surer way to advance the cause of democracy in our world than by cultivating friendly relations with our neighbors in Central and South America.

EVERY D. WEAGE.

McCall, Idaho.

THE THING FOR CHRISTIANS TO DO

Editor, THE AMERICAN FRIEND:

The war clouds lower! What are we as Christians going to do about it? What can we do? What ought we do?

To talk war, to act war, to prepare for war begets war. This then is *not* the thing for Christians to do. To talk peace, to act peace, to prepare for peace begets peace. Putting into practice God's law of love and good will begets peace. This then is the thing for Christians to do. I think I am safe in saying that in all history not a single instance is on record of its having failed. William Penn proved it for seventy odd years. Outworn do you say? Not much! The same law of love, of peace and good will put in practice today, even in Germany, would bring like results. Old Hamberg town (Germany) was saved centuries ago by the same rule. Procopius the Great, before whom the strongest walls went down, encamped outside its walls awaiting opportunity to destroy the

town. Destruction seemed imminent, then the citizens decided to try God's law of love and good will, and it *worked*. The old town was saved; no blood was shed and all implements of war were thrown down.

I am wondering how many readers of THE AMERICAN FRIEND have read Dr. William W. Cadbury's article in the last issue (September 29) and what impression it has made, if any. I am wondering if we have become so hardened that we are not moved by such atrocities as are therein recorded. Yet, we are not so far removed from such tragedies being daily enacted in our own beloved land through the instrumentality of liquor. May God pity us if such is the case and send us to our knees in penitence and shame for our hardness of heart! Suppose this were in our country, our United States of America, our loved ones, our homes, our public buildings, our cities, and our towns being destroyed! What then? Would we look on complacently, unmoved, just viewing it as a matter of course? Let's arise and arouse ourselves from our lethargy. Let's talk peace, act peace, and prepare for peace—not with battleships, guns, and bayonets but with God's law of love and good will.

Jesus said the weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds. As the beautiful garden of peace unites us to Canada, so does the law of love, peace and good will work whenever and wherever practiced.

ELIZABETH JORDAN.

Lynn, Indiana.

OF SPICELAND IN DEVON

Editor, THE AMERICAN FRIEND:

Thank you for THE AMERICAN FRIEND of September 1. I was interested to hear that you had come across my verses on Spiceland, Devon, just in time for the Centennial of Spiceland, Indiana! As you remark that "it was doubtless news to many that there was a Spiceland Meeting in England," I thought you might possibly care to hear a little about it. Spiceland is not a town, nor even a village, but just a meetinghouse, standing quite solitary in the Devon countryside, the nearest village, Uffculme, being nearly two miles away. The meetinghouse was built in 1683, and it still retains many of its original features, such as the primitive gallery, the old benches, the wooden thumb-latch, and the rope-hung ring of candles which I

mentioned in my lines. The curved rows of simple tombstones in its sloping burial ground nearly all bear the name of Fry.

Regular Meetings are no longer held there, but during the summer months—May, June, July, August, September and October—Exter Friends open it for Meeting at 3:30 in the afternoon of the third First-day of each month, serving tea afterwards in the charming little garden. I think that American Friends visiting the West of England would find attendance at one of these summer meetings for worship a most memorable experience; rarely have I met a meetinghouse so saturated with a sense of ancient calm.

ISABEL WYATT.

Minehead in Somerset, England.

A CALL TO THE GREAT COMMISSION

Editor, THE AMERICAN FRIEND:

The settlement of the Czechoslovakia crisis has brought peace among the big European Powers and Friends can, for a time at least, ease up on their peace efforts and may give their attention to spreading the gospel of our wonderful Saviour.

The Great Commission to go into all parts of the world and proclaim the love of God in sending his only begotten son to redeem lost mankind is just as much a command today as it was 1900 years ago.

In one of the books describing the activities of early Friends in England, record is made that the floor of the meetinghouse was made wet with the tears of those in the meeting because of lost humanity. That same piety and anxiety of Friends today is needed just as much as it was then. So many un-Christian nations are depriving the people of freedom of worship and in closing churches, imprisoning the ministers, should cause our Society to endeavor to enlarge its membership in the United States especially and in other democracies of the world where freedom of worship still exists. Like early Friends in the time of George Fox, we should go out into the highways and preach the Gospel to those who are too indifferent or too much occupied to go to church. If we could double our membership by 1940 it would more than double our ability to accomplish results in work in His kingdom. Aggressive, militant action of our members should take the place of indifference, faint-heartedness and evasion of duty in evidence in some of our meetings.

In these days a tired and discouraged world needs the joy of knowing Him just as much as it did when he walked the roads of the Holy Land described in Matt. 9:36-38.

HENRY RISING.

Los Angeles, California.

HIGH LIGHTS FROM A FEW FOREIGN EPISTLES

By L. HERBERT REYNOLDS

So deeply moved was Indiana Yearly Meeting by the Epistles from Friends abroad that it became the sense of the body that some of these most salient parts should have a more far-reaching service and ministry to Friends. Seeking to share those paragraphs of greatest worth, the following are submitted for publication in connection with the report of the Yearly Meeting.

From the London Epistle we glean the following message which served to stimulate us to an enlarged vision: "Fellowship in the life eternal brings a sensitiveness to all wrong and oppression and a desire to identify ourselves with our fellows and to take our share of the burden of the world's suffering. How hard it is to put ourselves in other men's shoes! During our Yearly Meeting we have tried to realize something of what it means to be a refugee, an unemployed man, a prisoner, a juvenile offender . . . As followers of Jesus we are called to strive to remedy these injustices, not clinging to exclusive privileges for ourselves or our nation, but remembering that the earth is the Lord's and that the fullness of it should be used for the well-being of all his children . . . We have longed that in this time of world crisis the Society of Friends everywhere may be faithful in its witness to truth as truth has been and is being revealed to us . . . The Society of Friends must become once again a missionary church, and, if we will open our hearts to God, the unmeasured power of the love of God in Christ Jesus will be with us for the healing of the nations."

The following paragraph from the Dublin Epistle, brought to us a strong undercurrent of faith and courage and the words left a ringing challenge for Friends in America: "In our Yearly Meeting we have been favored with a strong feeling of confidence in God and his overcoming power. Our God is a living God: although in the struggle with the forces of evil throughout the world some may have to follow the Master even unto death, his cause must triumph."

Said far-distant Australian Friends: "Many are living isolated and seemingly insignificant lives, but all can help in the service of reconciliation by being more faithful to the Inner Light of Christ, and by showing a greater willingness to share what they have received with joy and sympathy. God is longing to reveal himself in us, so that we may be instruments of his love. As we find God within ourselves, the barriers of darkness and fear are broken down, life becomes enriched and enlightened, and

strength is given to express in our outward concerns the sacrament of friendship."

And this from New Zealand Friends who refer to themselves as "a small scattered community in a distant corner of the world": "Whilst enjoying many material and social advantages, we tend to be isolated from the main currents of thought and action . . . The passing of several valued members has brought us a fresh realization of the great debt we owe to those who have made sacrifices to build Quakerism in our part of the world. Only as we are united and resolute in the upholding of our Quaker principles, can we play a part worthy of our traditions, as leaven in the life of this young country which has been and still is the ground for so much social and political experiment." This Epistle has for its closing paragraph the closing minute of the World Conference as a prayer for themselves and for Friends everywhere: "Eternal lover of Thy children, bring us into Thy life, make us sharers in Thy love and transmitters of it. Help us to become serene and patient in the midst of our frustrations, but at the same time make us heroic adventurers, brave, gentle, tender, but without fear and with radiant faces."

WE ABSOLVE RELIGIOUS NEWS SERVICE

In our issue of September 1, appeared a Quakerdom-at-Large paragraph in which we poked sly fun at a release received from London through the Religious News Service in which, in a report of the German Yearly Meeting, it was said that music played an important part for the first time in the history of that Yearly Meeting and "maybe of Quakerism as a whole." Comes now Dr. Robert A. Ashworth, Editor of the Service, informing us that their sources of information were Quaker. "We have always prided ourselves," he writes, "on the accuracy of our dispatches and are rather dismayed at this particular situation." We assure our readers, as we have already assured Dr. Ashworth, that we well knew the inwardness of the situation—hence our gentle note of sarcasm. As for ourselves this evidence of the meticulous care exercised by Religious News Service in its releases, from which we draw frequently, is additional assurance of its accuracy.

Not God himself can make man's best
Without best men to help him . . .
. . . 'Tis God gives skill,
But not without men's hands: he could
not make
Antonio Stradivari's violins
Without Antonio.

GEORGE ELIOT.

HOW HITLER BROKE IN ON FRIENDS CONFERENCE

By JAMES A. CONEY

Friends from nine countries gathered September 8 to 12, at Vallekilde, Denmark, which is about sixty miles northwest of Copenhagen, to attend the eighth International Conference of Friends. This conference was especially for Friends of the European Continent, but eight American Friends visiting Europe at the time were heartily welcomed.

The conference was held in a school which is used during the Danish school year as a high school. Danish Friends had long anticipated the conference and consequently had all arrangements well in hand to make the guests comfortable and happy. Though many would have appreciated the opportunity of studying the life of the Danish people and of seeing the sights of Denmark, all attended closely to the schedule of the program and studied earnestly the very important topics for discussion.

During the days of the conference, Europe and the world were on tenterhooks because of the situation in Czechoslovakia and these very timely subjects were considered and discussed: Some Forces which Challenge Christianity; the Totalitarian State; Anti-Semitism; the Ecumenical Movement and Friends' Relation to it; the Quaker Community; the Source of our Experience; the Meeting for Worship; the Inward Light; and Publishing Truth.

The sessions were held in English, but Friends had great liberty to speak in their own tongue and in every case where this was done their message was interpreted.

On Sunday evening a most fruitful public meeting was held, at which about 150 people from the near-by country side gathered. Three addresses were given on Quakerism by outstanding Friends, and the addresses were interpreted sentence by sentence by well chosen Danish Friends. The speakers were: A. Maud Brayshaw and Carl Heath of London Yearly Meeting, and Clarence E. Pickett of America. The Chair was taken by Regner Halfdan-Nielsen, Clerk of Denmark Yearly Meeting.

The rich part of the conference was the good fellowship all enjoyed. We lived together under one roof and the meal times were especially helpful occasions.

The problem of the Jew in Europe took deep hold upon the conference and the only written statement to be sent out from the discussions was an appeal in the behalf of Jews and Jewish refugees, which was sent to the World Consultative Committee. Having been appointed

by the Yearly Meeting of Friends for New England as an alternate delegate to the Meeting of the World Consultative Committee, I was delighted at the privilege to attend the first session which was held immediately following the European Conference.

The formation of a World Committee of Friends is a direct result of the Friends World Conference held at Swarthmore in September, 1937. At the time of the meeting fifty Friends had been appointed from various Yearly Meetings all over the world. Eighteen members were present at Denmark. Carl Heath of London was appointed Chairman, and Fred Tritten, also of London, was appointed Secretary. It is hoped that for the first few years, the Committee may meet annually.

The purpose of a World Consultative Committee of Friends was voiced at the Committee as being:

1. To serve as a new bureau of Quaker world affairs.
2. To speak in the name of the Society of Friends on world problems.
3. To promote a world fellowship of Friends rather than a Society of Friends.
4. The purpose of the Committee is *not* to be a super-executive, but a body of effective consultation.

The World Consultative Committee endorsed the statement coming from the European Conference regarding Anti-Semitism, and approved a minute being sent to every Yearly Meeting in the world, with a covering letter urging prompt action.

It is of interest to note that the World Consultative Committee session was broken into by Mr. Hitler's speech which was being broadcast at the time. I can never forget the group of earnest-minded Friends from many countries crowding around the radio in the parlor of the Headmaster of the Folk High School in Vallekilde, Denmark, and the Clerk of Germany Yearly Meeting occasionally interrupting with translations of the speech.

ADDITIONAL PARAGRAPHS FROM HOWARD ELKINTON

The British contingent was naturally large; however, twelve persons from the Danish group were gracious hosts. A group of four from Germany, Jim Lieftnick from Holland, Marius Grout from France, and others from Ireland, Norway, Sweden, Switzerland and the United States, contributed severally. Jaro Kose from Czechoslovakia felt impelled by the tension of events at Prague to return to his home.

In Germany, Friends observed the old Lutheran Church dividing into the State Church, under stricter State direction than ever before, and the Confessional Church. In many ways the struggle of

this latter group, with Pastor Niemoeller at its head, is fighting a strenuous battle. On the other hand, there is danger lest a new orthodoxy develop in this group, and a militarism, especially in the case of another war. Pastor Niemoeller's book, "Submarine to Pulpit," hints at this predicament.

In France, most French Friends have broken completely with the Catholic or the Protestant Church, with little reason for contact, as the former holds the position that Roman Catholics are guardians of truth, and unity is simple for those who rejoin.

In Denmark and Sweden, the issues are not quite so clear-cut. The United States presents such a varied Quaker picture, as described by Clarence Pickett, that ecumenicity is not lively in Friends' minds. The patient work of Alfred C. Garrett along this line, in bringing Quakers towards a clearer sense of working with other Christians, was a matter of favorable remark.

APPOINTED SECRETARY OF MISSION BOARD



At the recent meeting of the Executive Committee of the Mission Board, Dorothy Heironimus was asked to join the Staff of the Central Office as Educational Secretary of the Board. She is a charter member of the West Richmond Friends Meeting, having moved her membership, together with her parents, the late Norval C. and Edna R. Heironimus, from the South Eighth Street Meeting when the West Richmond Meeting was organized in 1909. Since graduation from Earlham College she has spent most of her time as a student and teacher in New Mexico and Colorado, having received both her A. M. and Ph.D. degrees from the University of Colorado at Boulder. Her father was

one of this country's pioneers in the Junior High School movement, and by some authorities was considered the father of that movement.

Dorothy Heironimus is welcomed to the Central Office Staff, where her devotion, energy, and steady aggressiveness will make possible the preparation of educational material which the Board has not been able to prepare previously.

PARVIN BOND INSTALLED AT GREENFIELD

Greenfield, Indiana, Friends enjoyed a rather unusual service, Sunday October 4, when Parvin W. Bond was officially installed as pastor, for the coming church year. Milo S. Hinckle was the minister in charge, assisted by Charles S. Winslow, General Superintendent of Walnut Ridge Quarterly Meeting, and George W. Bird of Knightstown, a former pastor here. A large audience listened to the inspiring message brought by Milo Hinckle, in which he stressed the point, that in order to have a successful year the church and pastor should work in unity, each member of the Meeting taking his own share of the work and responsibility. The charge to the pastor was ably presented by Charles Winslow, and the charge to the church by George Bird. On behalf of the Meeting, Ethel H. White welcomed Parvin W. Bond and his family and expressed the hope that we may go steadily forward together through the year. Special music was rendered by the choir, and by Cornelia Bond. Parvin Bond accepted the charge and spoke optimistically of the advent of himself and family in the church and community.

More than seventy were in attendance Thursday evening at the regular monthly business meeting. All enjoyed the carry-in dinner and fellowship hour preceding the regular business meeting. The Worship hour was mainly given over to reports of Yearly Meeting, which proved quite interesting and encouraging. This meeting was in the nature of a welcome to the new minister and his wife Cornelia and their children Patricia and James.

The Missionary Society held the first meeting of the year, September 20, at the home of Ethel H. White. Twenty-five members and guests enjoyed a carry-in luncheon. The new Study Book, "Moving Millions," was opened with an interesting map study, and short biographies of the authors. Alice Epperson presented current news from our Mission Fields. The Society was happy to welcome Cornelia Bond, also Anna Vernon of near Pendleton. We are looking forward to a very profitable year of work and study.

QUAKERDOM • AT • LARGE

Josiah C. Russell of the University of North Carolina writes from Friends House in London that he and his family are staying on in England this year while he studies various aspects of the population of medieval England on a grant made for this purpose by the American Philosophical Society.

* * * *

William B. Harvey, sage of the Arch Street Center, retired the first of the month as Secretary of Philadelphia Yearly Meeting, following a long term of vigilant service. The current number of the Philadelphia *Friend* pays high tribute to him as a genial Friend and faithful servant. He is succeeded at Arch Street by Edward W. Evans.

* * * *

James A. Coney, who contributes a report of the recent Friendly international gatherings in Holland, and who with his family is spending some months in their old homeland in England, writes that after having been quite busy visiting meetings and Friends, he is now entering eagerly upon a term of study at Woodbrooke School near Birmingham.

* * * *

Recent callers welcomed at the Central Offices, coming from the opposite coasts of American Quakerism, were Augustus T. Benedict, pastor of the meeting at West Branch, New York, and his wife, Mary Benedict, and Harvey and Josephine Jordan of East Whittier, California. The Jordans are taking a coast to coast trip in celebration of their fortieth wedding year.

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Dr. Henry T. Gillett, an English Friend who is well known in America through his occasional visits to this country, has been chosen as Mayor of the University City of Oxford. Says the London *Friend*: "Henry Gillett has always sat on the Council as an Independent and his fellow members have in their choice taken an unusual step for hitherto they have never gone outside the Conservative and Liberal members in making their mayoral selection."

* * * *

S. Emily Parker, on vacation in England from her strenuous relief work in Spain, writes that under the guidance of Frederick J. Gillman she and Grace Rhodes made a recent trek around the East End of London. Of particular interest was the old All Hallows Church of which Emily writes: "I never saw such a queer assortment of ideas—flags, bits of battleships, a sword on the altar and a notice which describes Quaker worship, hanging under the picture of Penn. Isn't it just like the Church to try

and include both the cross and the sword!"

* * * *

Three Friends, A. J. Muste of New York, Ernestine C. Milner of Guilford College, North Carolina, and President W. O. Mendenhall of Whittier College, California, are listed among the speakers and leaders who will participate in the series of University Missions to the campuses of America to be held this Autumn and next Spring. In all, twenty-seven campuses will be visited during the academic year. Leaders from abroad are Dr. E. Stanley Jones from India, Dr. T. Z. Koo from China and Margaret Grace Bondfield from London.

NEWS OF OUR MEETINGS

Through much hard work and generous giving on the part of individuals and the women of the meeting, all the classrooms of the large educational plant at First Friends Meeting at Richmond have been renovated during the summer, and the beginning of fall activities in the Bible School has been correspondingly heartened. On October 2, Promotion exercises were held, and in the meeting for worship which followed, a recognition service for officers and teachers honored the service of the large number who give leadership to the educational program. On the following Monday night the first Workers' Council meeting of the year took the form of a supper meeting, and department superintendents, General Superintendent, and pastor outlined goals for the coming year. Because these were the result, in most cases, of department meetings held previously, they represented group planning and, it is expected, a sustaining purpose to achieve the objective outlined.

* * * *

The Gleaner's Class of Martinsville, Ohio, Friends Sabbath School had charge of the morning Church service, October 2, the occasion being the presentation of new song books, obtained through the efforts of the Gleaners. Presentation services were very appropriate, taking on the nature of a praise service in song and readings from the Psalms. Hugh Wright gave us, also, a short message, both inspiring and comforting.

* * * *

Sunday, October 2, was Rally Day and Home Coming at Amboy, Indiana, Friends Meeting. A very interesting and impressive program was given. The pastor, L. Herbert Reynolds, conducted the installation services for the officers and teachers of the Sunday School. Wilbur K. Thomas was present and gave a talk on conditions in Europe to an

audience of approximately three hundred. A basket dinner was served in the church basement.

* * * *

At the Kokomo Quarterly Meeting of Ministry and Oversight held at New Salem Meetinghouse on September 6, inspiring messages were given by Charles Thomas and Luther Addington, the latter also speaking on Saturday morning. At the Saturday session John R. Walter and Homer Hickman spoke acceptably. Interesting reports of the recent session of Western Yearly Meeting were given by Russell E. Rees and Fanny Roberts. The various departments of work in the Quarterly Meeting were favorably reported. Young Friends sponsored the concluding session on Sunday afternoon.

* * * *

Xenia Friends, Wilmington Yearly Meeting, report almost no "summer slump." The average Sunday School attendance between May and August Quarterly Meetings was the largest in many years and this quarter promises to be still larger. . . . On September 2, the pastor, De Ella Newlin, was given a complete birthday surprise. She very innocently accepted an invitation to meet with a committee at the church and soon a large group of members walked into the session. A volunteer program was rendered, refreshments served and many gifts were left as a token of good wishes, the church presenting a gift in money. . . . September 4, just preceding the opening of the public school, the evening service was in charge of the Educational Committee with Fay Cavanaugh presiding. A very helpful and interesting program covering the relations of the home, church and school was given by short talks from several people, including Superintendent R. J. Warner. . . . Rally Day with an attendance of over two hundred was observed on September 25, and Promotion Day on October 2.

* * * *

Elbert Russell of Duke University was the visiting speaker on Rally Day Sunday, October 2, at Asheboro Street Meeting in Greensboro, North Carolina. At a gathering of all the Sunday School classes he related the story of his recent trip among the war-threatened countries of Europe, after which he spoke at the morning worship service.

* * * *

Albert J. Furstenberger, well known by many Friends, now a minister in the United Brethren Church, has recently been transferred from Millville, near Cincinnati, to New Hope, Ohio, to be pastor of the New Hope, Pleasant Hill and Yankeetown churches.

MARY ELKINTON NITOBÉ

"A Singular Life"

At her summer residence at Karuizawa, Japan, Mary Patterson Elkinton Nitobé, widow of the late Dr. Inazo Nitobé, died on September 23, at the age of 81 years.

On receiving this brief notice from J. Passmore Elkinton, we wrote him asking for a further statement concerning his aunt who, as the wife of a distinguished Japanese Friend and Statesman, had quite merged her life and career in his. From his letter in reply we take the following:

"Mary Patterson Elkinton was born in Philadelphia, August 14, 1857, the daughter of Joseph S. and Malinda Patterson Elkinton. During the early '80's a Japanese student came to Johns-Hopkins for further training. Walking along the streets of Baltimore one day, he saw the Orthodox Friends Meetinghouse sign. I understand he had read something of Friends while studying in Japan. Friends were most cordial, with the result that presently he joined the Meeting in Baltimore, and at the time of his death in October, 1933, was still a member of the Homewood Meeting.

"There was considerable interest among Philadelphia women Friends who had sent their first missionary to Japan, I believe in 1885, at the accession of the young Japanese student. He was talented and was invited to Philadelphia (I do not know the exact year) and gave, I believe, a lecture at Friends Institute and one at the Franklin Institute. He first met Mary Elkinton at a tea where he happened to ask her counsel about an article for the Japanese Press requested of him about women in America, about which subject he knew nothing. She volunteered, I believe, to write the article; he asked the hostess' advice as to pursuing correspondence with Mary Elkinton; the hostess said it was up to the young lady. They continued correspondence; he went to Heidelberg in Germany to finish his education and I believe it was while there they decided upon their marriage, which occurred in the Arch Street Meetinghouse on New Years Day of 1891.

"He accepted the post of Secretary of Agriculture for the new Government of Formosa and was largely responsible for developing the produce of that new acquisition. Later he was an educator at the head of a government boys' school in Japan with increasing influence among students. Dr. Nitobé's chief in Formosa was Governor Goto, later Mayor of Tokio and a Baron. In 1919 the Baron started on a world tour to see what was left of civilization. He arranged with the Government for the release of I. N. as his interpreter and companion. In London,

Sir Eric Drummond consulted Baron Goto for a Japanese representative for high position in the secretariat of the newly-formed League of Nations. Goto recommended Nitobé at once. My uncle and aunt never returned from Geneva, except for one or two quick trips to their home, while Inazo Nitobé was Associate Secretary of the League of Nations from 1919 to 1926.

"Upon his return to Japan at that time, the Emperor bestowed upon him a life membership in the House of Peers. It happened when I was visiting them briefly in 1931. Dr. Nitobé's three vocations were: (1) a member of the house of Peers, (2) a lecturer in Imperial University and (3) a contributor daily to the front page of the main newspaper with a small column with his photo and wise-sayings. I hesitate to make the statement, but I was told that he was at that time considered the most influential non-political individual in Japan.

"Dr. Nitobé's heart was broken literally by our 1924 Exclusion Act and he resolved never to come to America until it was rescinded. His visit here in 1932-1933 exemplified Japanese extreme devotion to their national cause. He came under the auspices of the Institute of Pacific Relations, but actually, I believe, at the expense of the Government to try to explain Japanese behavior in China—an extremely distasteful task to I. N. but one which he carried out to the best of his ability in the face of a great deal of personal and public opposition here. He made a return visit to Japan in the Spring of 1933 on which his wife was not able to accompany him as she had a severe heart attack in California at Christmas time of 1932. He met her upon his return at Victoria to attend the Institute of Pacific Relations at Banff in August. After its session, he again went with her to Victoria where he was taken ill and in October, 1933, died after two weeks. Since that time she has lived continuously, with declining health, in Japan."

Memorial services were held on September 26 for Mary Elkinton Nitobé in the Meetinghouse in Philadelphia in which she was married.

A PARTIAL CORRECTION

In our last issue announcement was made that Charles O. Whitely had resigned as pastor of the University Friends Meeting at Wichita, Kansas, to accept the position of Financial Secretary of William Penn College, to which he had been elected. We are informed that while the statement concerning his appointment is correct, the announcement of his resignation at Wichita was premature.

HERBERT LEE HUFFMAN

"A prince among men is fallen today," were the words of Howard W. Cope when friends gathered to say a last farewell to the beloved minister to New Garden Meeting, Herbert Lee Huffman. Rarely have ministers spoken with as heavy hearts and as much love for a departed friend; rarely has a congregation been made as suddenly aware that it is bereft of someone and of something peculiarly dear to it.

Herbert L. Huffman was the son of Null and Nancy Ellen Huffman. He was born on a farm near Ridgeville, Indiana, October 20, 1886, where he remained until the death of his father when he was nine years old. He then moved with his mother to Winchester, Indiana, graduating from the High School in 1906, and from Earlham College in 1910. While he was a student at Earlham he was married to Grace Scott in Des Moines, Iowa, in 1908.

Herbert Huffman came of a long line of Methodist ministers, and at an early age he, too, felt the call to enter the Christian ministry. He became a recorded minister among Friends in 1909. He was Social Service Secretary of the Friends Meeting in Baltimore (serving in the Light Street Mission of that Meeting); served successively the Clinton Corners Meeting in New York, the Westland, Indiana, Meeting, the Meeting at Plainfield, Indiana, University Meeting at Wichita, Kansas, the Lawrence, Kansas, Meeting, and for the last four years was minister to New Garden Meeting at Guilford College, North, Carolina.

Death came suddenly to Herbert Huffman on the morning of August 18, 1938, the day when he was expected to arrive at the home of his son, Herbert, Jr., in Oskaloosa, Iowa, to attend the seventy-fifth anniversary of Iowa Yearly Meeting. His wife and three children, Herbert, Jr., pastor of the Oskaloosa Friends Meeting, Flora and Ned of Guilford College, one brother, John, of Ridgeville, Indiana, and one sister, Mrs. W. S. Reynard, of Winchester, survive.

Murray C. Johnson, Executive Secretary of North Carolina Yearly Meeting, Howard W. Cope, minister to Asheboro Street Meeting, Joseph H. Peele, minister to Deep River Meeting, and Reuben J. Payne, minister, and teacher in the Allen Jay School, Springfield, conducted the funeral services of their friend. He was laid to rest in the old New Garden burying ground, at Guilford College.

Herbert Huffman was no long sufferer. His life was radiant to the last. He was full of "good works" and his "works do follow him."

JOSEPHINE R. DAVIS.

We Mourn

the lack of sufficient funds in September to enable us to make a general distribution to our Boards; hence no United Budget Statement in this issue.

What of October?

NOTES FROM LOS ANGELES

Cynthia Stanley, one of the founders of First Friends Church, celebrated her 93rd birthday anniversary on September 16. Many old-time friends gave her a post card shower to show their love and esteem and a number called at her home during the day.

Mary A. Reynolds, assistant pastor of the Whittier Meeting had charge of the Church Quarter Hour over radio station KECA in Los Angeles on the morning of September 15.

The pastor, Clayton S. Brown, opened the first Sunday evening meeting for worship on October 2. The service was given over mostly to a musical program arranged by our able choir director, Phil Gatch. A "question box" is also a feature of this service.

Anna and Florence Patton, Southern Presbyterian missionaries in Japan, were in attendance at the morning service on Sunday, October 2, being guests of Gurney and Elizabeth Binford.

FROM PUGET SOUND AREA

Intervisitation is enriching the vision of seekers who would know each other better. Leslie D. Shaffer from the Fellowship Council of the Service Committee, came to the Northwest on a vacation trip during the last week-end in September. With him were his mother and sister Alice from 57th Street Meeting in Chicago. Four sessions were arranged in Seattle, in which Rachel Wedmore from Victoria, B. C., and Friends from Everett, joined with members of the local meeting in conference. At the Sunday morning worship hour, Leslie Shaffer sang "The Lord is my Shepherd," and followed with an inspiring message to an appreciative audience.

William Prideaux in Everett, Washington, is following a special appeal by ministering to unchurched groups among laboring classes from the lumber mills and from surrounding farming communities. They come in appreciable num-

bers as people who hunger and thirst after righteousness: and they provide a room in which to receive the message.

Beatrice Shipley began her second year at The Friends' Center in Seattle, on October first after a business vacation in the Eastern States for the past two months.

FROM SCENE OF HURRICANE

A correspondent writes us as follows from the Woonsocket, Rhode Island, Meeting:

"The hurricane that visited New England last month was kind to Woonsocket Meeting. The meetinghouse and parsonage were but slightly damaged, but the garage is as flat as a pancake. A large elm in the corner of the cemetery fell over, away from the meetinghouse. Limbs were torn from the maples in the front lawn. Many lovely pines and oaks fell in the near-by beautiful cemetery and headstones were broken.

"All of our members received some damage to their property, mostly that of majestic trees that make our villages beautiful. On the day after the storm our streets were a tangled mass of limbs, wire and debris. Several members lost their summer homes at the beaches at Point Judith, Oakland Beach, Horse-neck Beach, and Jamestown, chiefly. Homes and furnishings were destroyed though no lives were lost.

"There was much concern for the par-

ents of our pastor, Harold N. Tollefson, who had a summer cottage at Potter's Cove, Jamestown, R. I. It was learned that Theodore C. Tollefson and his wife left their shore home less than half an hour before the tidal wave struck it. Five cottages on the beach were reduced to kindling wood, and their household and personal belongings scattered all over the landscape. They were able to salvage some of their things, though the home is beyond repair.

"A sister of one of our members was several hours in water up to her neck before she could reach a place of safety, after her house was destroyed.

"There is a deep sense of gratitude among us for the small loss of life, when falling trees, live wires and flying debris made life a precarious thing, either within doors or outside. It was a time to try men's souls, in which the deep spiritual truths became realities."

MARRIAGES

BENEDICT-REYNOLDS — At Richmond, Indiana, September 24, 1938, Mary W. Reynolds to Elbert L. Benedict. At home Marengo, Ohio, after November 1.

CLARK-AUSTIN—At the Friends Meetinghouse, South China, Maine, October 1, 1938, Aurie Marion Austin, daughter of Harry Winslow and Lena Jones Austin, to Thomas Winder Young Clark, son of Lindley D. Clark, of Baltimore. At home in Baltimore.

BIRTHS

BALDWIN—To Carl and Dorothy Moore Baldwin, Muncie, Indiana, September 23, 1938, a daughter, Linda Lee.

NICKELL—At Muncie, Indiana, September 29, 1938, to Frank and Glenna Baldwin Nickell, a son, Phillip Paul.

OVERMAN—At Amboy, Indiana, October 3, 1938, to Marvin and Martha Overman, a daughter, Marcia Kay.

TREADWAY—To Clay C. and Dorothea Allen Treadway, of White Plains, New York, September 18, 1938, twin sons, Roy Clay and Ray Theodore.

WESNER—On August 26, 1938, to Stacy E. Wesner, and wife, pastors of Watseka, Illinois, Friends Church, a son, Ronald Dwayne.

DEATHS

ANDERSON—On August 29, 1938, in Los Angeles, California, as the result of an automobile accident, Ella C. Anderson, daughter of Amos and Sarah Anderson. She was born in Plainfield, Indiana, and

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lived many years in Indianapolis, being a member of Indianapolis First Friends Meeting. Funeral services were conducted and interment was made in Los Angeles.

FRANCIS—At his home near Amboy, Indiana, September 30, 1938, George Francis, aged 79 years. Funeral services were conducted by the pastor, L. Herbert Reynolds, assisted by Donald Spitler of Carmel, Indiana.

JOHNSON—On August 15, 1938, at Whittier, California, I. Henry Johnson. He was born in Randolph County, Indiana, October 13, 1853, the son of William and Ruth Moody Johnson, the latter a Friends minister. In his early manhood he attended Earlham College. On May 17, 1877, he was united in marriage with Clara E. Beckett of Quaker Hill, Indiana. Until 1894 they remained in the Mid-West, then making their home in Southern California. Shortly after they celebrated their Golden Wedding, Clara Johnson died while visiting in Indiana. In 1928 I. Henry Johnson was married to Charlotte Farquhar of Whittier, who faithfully cared for him during his declining years. A life-long member of Friends Church, he was always interested in all lines of church work and ready to give of his time and means. For many years he was a faithful member of the Board of Missions and was also one of the Trustees of California Yearly Meeting. Surviving are his wife, a sister and two brothers. Funeral services were conducted by Harley M. Moore.

PAYNE—At her home in Russiaville, Indiana, on August 28, 1938, after several months illness, Edna Jones Payne, the daughter of Dugan and Lyda Jones, well known Friends of New London Quarterly Meeting. She was reared a

Friend and was an active worker in the church. After her marriage to Robert Payne, a Christian minister of Indianapolis, she became a member of the Christian Church. Surviving are her husband, one sister and two brothers. Funeral services were conducted at New London, by Reverend Horn of Kokomo, assisted by John Compton and Allen Reynolds.

SCOTT—On September 23, 1938, at Oskaloosa, Iowa, Sarah Ann Scott, mother of Grace Huffman. A life-long Friend, she was the daughter of Nathan and Eliza Ann Reynard of near Winchester, Indiana, where she spent a large share of her life, later moving to California with her family. For the past year she had been making a home for her grandson, Herbert Huffman, Jr., at Oskaloosa, Iowa, where funeral services were conducted by Edwin McGrew and William Kitch on September 26.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister. 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—“Hub of the South-East”

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week

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Oklahoma Ave., Phone 2-2781. Arthur Santmier,
minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible
School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m.
Clayton S. Brown, pastor, 1913 W. 23rd St.,
RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street.
Bible School at 11:45 a. m. Meeting for Worship
at 10:30 a. m. Pastor, H. Millard Jones, 3109
Elliott Avenue.

NEW YORK, N. Y.

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Friends Memorial Church, 23rd Avenue and East
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